WORKS IN PROGRESS

VOLUME 10, NUMBER 11 | THURSTON COUNTY RAINBOW COALITION | MARCH 2000

"I myself have never been able to find out precisely what feminism is; I only know that people call me a feminist whenever I express sentiments that differentiate me from a doormat." ***Rebecca West***

Feminist and Health Care Pioneer Mourned

Linda Malanchuk-Finnan

Pat Shively, nurse practitioner and owner of Eastside Women's Health, died of ovarian cancer Wednesday, Feb. 16, at home among her family. A 20-year resident of Olympia, Pat was a courageous fighter for women's rights and pioneer in women's health. She started one of the first private care Nurse Practitioner clinics in the state here in 1981. Even that was a battle since most lending institutions did not want to loan start up money to a nurse instead of a doctor.

Pat was a courageous fighter for women's rights and pioneer in women's health. She started one of the first private care Nurse Practitioner clinics in the state here in 1981.

She was constantly educating about women's rights and health with everyone she met, from patients to legislators. Pat was the first to provide sexual assault exams for victims of rape and abuse; she used anatomically correct dolls with child victims before such practice was common. She believed strongly in abortion as a choice for women, not just as a procedure. Her courage was surely needed in the years of being picketed and harassed at her clinic by anti-abortion protesters. There were times when she got little support from police and officials; she had to wear a bullet-proof vest to work on Thursdays because of threats.

She never backed down and was a staunch example to the Clinic Defenders who still help out every Thursday morning, keeping the doors of her clinic open in the face of intimidation and vitriolic slanders. She was named Washington's Woman of the Year in 1990 by the Washington State National Organization for Women. In a recent interview Pat said," We can also never relax on the choice issue...it will always have to be

alive for us...it always needs vigilance...(we must)advocate and educate constantly."

Pat was a great lover of life and family. She spoke often and proudly of her three children, Allison, Cindy and Molly. She loved and was beloved of her 10-year partner Carolyn Skye. Her clinic will go on, now owned by Nancy Armstrong and Shelly Pacheco; still defended by those who feel as Pat did, that reproductive choice is a woman's right. We honor her passion, her energy and her commitment to women. Memorial donations can be made to Pat Shively Memorial Women's Health Fund, 1100 Eastside St.,Olympia, WA 98501. ●

Make the Landlord Pay!

The Thurston County Tenants Union, working with residents from Forest Glen, presented an ordinance to the Olympia City Council Tuesday, February 22nd which, if passed, would require landlords to pay up to $2000 to tenants in the event their rental unit becomes condemned. As most of you already know, Forest Glen has had numerous units condemned this year due to the negligence of the landlord. Many of the Forest Glen residents that have already been condemned are either staying at the Salvation Army or have made other arrangements through the Emergency Housing Task Force for temporary housing. This ordinance will allow the resident to have more permanent options available to them by providing the money needed to move.

The proposed ordinance is based on a similar ordinance in Seattle and was well received by the council. Due process means a public hearing will have to be held (hopefully) in March. Everyone who supports low-income issues, renters rights, and economic justice needs to come to it.

<u>Send a letter of support to:</u>
Olympia City Council * 709-2791fax
PO Box 1967, Olympia, WA 98507
<citycouncil@ci.olympia.wa.us>

Lessons learned lately make us realize how vulnerable renters are in this city. Steps need to be taken to ensure the well-being of nearly half of the city's citizens. This may be the beginning of laws aimed at protecting renters rights against bad landlords in our community.

For more info on this or other rights call the Tenants Union at 357-0615.

==========

<u>Seattle Municipal Code #22.206.260 - Emergency order</u>

F. Any tenant who is required to vacate and actually vacates a housing unit as a result of an emergency order shall be paid relocation assistance by the owner at the rate of Two Thousand Dollars ($2,000) for each tenant household with income during the past twelve (12) months at or below fifty (50) percent of the county median income and two (2) months' rent for each tenant household with income during the past twelve (12) months above fifty (50) percent of the county median income.

G. The owner is required to pay relocation assistance provided in subsection F no later than the deadline specified in the emergency order to vacate and close the building, housing unit or premises.

Rock Opera; Front For Olympia Terrorism!

Freddie Fagula

It's true those of us working on the new rock opera the "Transfused" like to think of our project as subversive and politicized, yet who could have imagined that it would merit the attention of the Secret Service before even hitting the stage?!

The night Al Gore brought his pandering presidential campaign stumping to Roosevelt Elementary, Transfused vocal rehearsals were set to begin as usual a few blocks away at the home of our production manager. Before we had even begun our warm-up exercises, we noticed through the picture window the sudden presence of 4 to 5 police cruisers in front of the house. Officers then filled the yard and surounded us within our rehearsal space.

After Nomy, our vocal director and one of the authors of the new opera, tried to talk to the police and was rejected, Spider went to the door. She was told that a Secret Service helicopter, in town to protect future President Gore, was being targeted by a laser pointer that had been traced DIRECTLY to her house! This was a "very serious matter of national security!" The officers were from the Olympia Police Dept. but they repeated the part about the Secret Service and "national security" several times.

They were not satisfied when Spider claimed it wasn't us, and wanted to enter the house and search everyone. "No. Nope. No, we are not pointing a laser at Secret Service helicopter," the cast answered the policemen through the screen door, holding back laughter. They then started asking for information about Spider, and threatened to "come in and start arresting people," unless she cooperated.

Before we had even begun our warm-up exercises, we noticed through the picture window the sudden presence of 4 to 5 police cruisers in front of the house. Officers then filled the yard and surounded us within our rehearsal space.

Now it was impossible not too laugh. "Arrest us for what?" She apeased them with her birthdate, and shut the door.

To entertain the Secret Service, should they have been listening, we proceeded with vocal warm-ups, singing at an ever higher octave and ever increasing speed, phrases like "Al Gore must die!" and the rhyme "the Secret Service, they knock on your door, they knock on your door to protect Al Gore." And so, in this way, the cast of the "Tranfused" have been discovered to be the maniacal plotting anti-govenment cult that we really are.

"Transfused" - A new punk rock opera by Nomy Lamm and The Need premieres at the historic Capital Theater in July, 2000. The transfused will appeal to punk activists, queers and music & theatre lovers of all kinds, using the full theatrical experience to entertain and enthrall while simultaneously experimenting with concepts of gender, disability, disease, addiction, community, social change, compassion, and humanity. We are still looking for a prop manager and set designer and lots of other help. Contact: 360/264-7722, transfuse2000@hotmail.com or www. transfused.com. Thanks from F.F., Director. ●

WORKS IN PROGRESS

Works In Progress is a community newspaper sponsored by the Thurston County Rainbow Coalition. Opinions expressed do not necessarily reflect those of the Rainbow Coalition or the Workers In Progress and are solely those of the authors.

Submissions:

Correspondence, articles, art, and photographs are always welcome. Please, when possible, put articles on a 3.5" IBM-compatible disk (text preferred) or via e-mail. Artwork and photos should be camera-ready/black & white.

WIP reserves the right to publish in whole or part all submissions. For editing purposes, please enclose your phone number.

Articles may be reprinted. Please cite source.

If you don't see your issue being covered in Works In Progress, it's because you aren't writing about it! (Or aren't finding someone else to cover it!)

Send submissions to Works In Progress, PO Box 295, Olympia, WA 98507-0295, wip@ olywa.net

Back Issues:

Get your catalog of indexed WIPs below. Some back issues are available in the Olympia Timberland Library. WIP is being archived on microfilm by the UW Library.

WORKERS IN PROGRESS

Dave Campbell
Chelsea Chase
Sebastian Chase
Renee Cruickshank
Megan Davis
Frank Hoffman
Teresa Jennings
Jerome Johnson
Margaret Love
Douglas Makar
Evelyn Montague
Leslie Nobles
Wendy Ortiz
Hali Panneton
Tara Perkins
Lisa Serrano
Jeff Sowers
Marie Smith
Sylvia Smith
Pat Tassoni
Alice Zillah

Mission Statement:

"Our aim is to confront injustice and encourage a participatory democracy based on economic, social, and environmental justice. Works In Progress is dedicated to providing a voice for those most affected by the exclusionary and unfair practices that seek to silence the oppressed."

Anti-Discrimination Clause:

We will collectively endeavor to be sensitive and respectful to all those oppressed in this society, and their issues. However, if and when we should make a mistake in this regard, we expect to acknowledge it and to express regret for injury or insult given.

Governing Tool:

The following statement will become part of the Editorial Policy and will be the governing tool for the Anti-Discrimination Clause: *WIP will make every effort to work with the contributor of material considered by WIP to be offensive in order to reach a mutually agreed upon resolution, but WIP reserves the right as a last resort to edit or not print submitted material.*

WIP Schedule

Submission Deadline:
Friday, Mar. 24th

Proofreading Meeting
Monday, March 27th
6:30pm at Olympia Library
Everyone Welcome!

PO Box 295 Olympia, WA 98507
phone/fax (360) 705-2726
wip@olywa.net * www.olywa.net/wip

Advertising Info

→ Tara Perkins at 956-9256

→ Wendy Ortiz at 705-2726

Inch Rate $7.50
Business Card $25.00*
5" X 5" $75.00

4 Months for the price of 3
Special Non-Profit Rates

Letters & Briefs

Prisoner Graduated

Dear WIP,

I am writing you all informing you all that I will be graduating from this plantation within the next few months and I would like for you all to discontinue my mailing to WIP. I thank you all for the knowledge and information you all have provided me with over the years. May you all keep distributing knowledge and information to prisoners. Thank you all for your time and for providing me with your free publication.

Yours truly,
Kirk Thompson
Texas Inmate #636131

[If you would like to sponsor a subscription to a prisoner, see below!]

Images of Protest

A show of photos, slides & video documenting the Battle in Seattle. **Show opens Feb. 26th with exhibits on display thru March 18th at Olympia World News,** 116 E. 4th Ave in downtown Olympia. For info call 570-9536. Co-sponsored by MII.

Enterprise for Equity Training

Starting March 3rd, Enterprise for Equity is offering a training on how to start a small business. Classes will be held at **Evergreen Vista Clubhouse, 9:00 a.m to noon.** Enterprise for Equity offers small business training and support to low-income individuals free of charge. If you are interested in being your own boss and creating an economic structure that adheres to your values, call Mary Coacher at 360-367-9220 if you are interested.

International Women's Day

Thurston County NOW is sponsoring an International Women's Day celebration on **Wednesday evening March 8th in the new Madison Elementary School gym/theater.** Madison Elementary is located at 1225 Legion Way SE (and Eastside, behind the old Washington school building). The program from 7:00 PM to 9:30 PM is free though donations are appreciated.

It will include speakers on topics from International Human Rights for women to better economic recognition. Our theme is "Women Make the World Go 'Round" and our entertainment reflects that. Perorming will be the Orisi dancers with traditional dances of India, "Teatro de la Real" (True Story Theater), a Latina women's theater group and local singer/songwriter Gretchen Christopher doing songs about women she has created.

This evening is co-sponsored by TESC Amnesty International and the Fellowship of Reconciliation, Thurston Co. Chapter. More information at 943-3126

Gender Identity

Sunday, March12th at 2pm
First Methodist Church
1224 Legion Way, Olympia

We will welcome a speaker from the renowned Ingersoll Gender Center in Seattle. Issues surrounding the development and expression of gender identity are complex, sometimes perplexing and often challenging to most peoples understading of sexuality. Come and join us for this enlightening discussion.

Parents, Families and Friends of Lesbians and Gays is here to promote the health and well-being of gay, lesbian, bisexual and transgendered persons, their families and friends through: support, to cope with an adverse society; education, to enlighten an ill-informed public; and advocacy, to end discrimination and to secure equal civil rights. PFLAG provides opportunity for dialogue about sexual orientation and gender identity, and acts to create a society that is healthy and respectful of human diversity. Call 866-0511 for info.

Summer School for Union Organizing

A four-day residential program, June 21-25, 2000

*Locally-based organizing
*Hands on learning
*Participatory research
*Strategic planning
*Building organizing committees
*Organize around community values

If you would like to help plan this event please join us at a planners meeting on Sunday, March 12th from 1-5pm

(Continued page 15)

Subscription Form

Make A Statement
(XL size available immediately)

☐ **Subscription . . . $25**
☐ **Please mail *WIP* to me**
☐ **Donation - $ _____**
☐ **Tee-Shirt . . . $15 each; # _____ size(s)_____**
☐ **Catalog/Index Listing...$1; back issues...$1/each**

Support Progressive Journalism

If the corporations aren't paying for it, then you have to!

☐ **Individual Sustainer ... $35** ☐ **Family Sustainer...$45**
☐ **Organizational/Business Sustainer ... $100**
☐ **Prisoner Sponsor (sent to inmate) ... $10**

Name _____

Address _____

City _____ **State** _____ **Zip** _____

Send to: Works In Progress, PO Box 295, Olympia, WA 98507

The Capitol Theater in Downtown Olympia

Olympia Film Society

To receive a program or get information about shows, show times, locations, and prices call 754-6670.

SOUTH SOUND GREEN PAGES

South Sound's Monthly Environmental Newspaper

Green Pages is a forum for individuals and organizations concerned about the integrity of our environment and the quality of life in our community.

209 East 4th Ave., Suite 206
Olympia, WA 98501
(360) 786-6349
speech@olywa.net www.olywa.net/speech

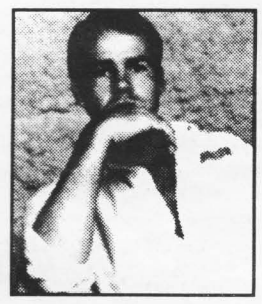
MARCH 2000

George the Compassionate

(120 executions and counting)

- "…David Wayne Spence was executed despite the fact that he almost certainly was innocent. The detective who investigated the triple murder for which [Spence] was executed told me, "nothing from the investigation ever led us to any evidence that he was involved."

  Bob Herbert, columnist for the New York Times



- "Although [Larry Robison] had been diagnosed as suffering from paranoid schizophrenia three years before the murders, the Texas mental health care services repeatedly said that they did not have the resources to treat him unless he turned violent. When he did turn violent, the state's response was to condemn him to death."

  Amnesty International

- "A federal court agreed that Terry Washington suffered from organic brain damage attributed to fetal alcohol syndrome…exacerbated by years of appalling poverty, physical abuse and constant seizures.… Washington was mentally incompetent…"

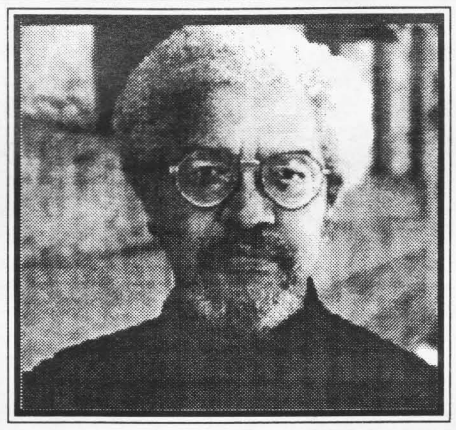
  Amnesty International

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
FEBRUARY S M T W T F S 1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29	**Bush Mimics Tonya Faye Tucker** **"'Please,' Bush whimpers, his lips pursed in mock desperation, 'don't kill me.'"** **Tucker Carlson of *Talk Magazine***		**1** **1999**: Amer. Academy of Pediatrics doesn't suggest circumcision **1999**: GAO audit of IRS shows fraudulent refunds	**2** **1999**: WA DOC will send at least 250 prisoners to a for-profit prison in Colorado. Locke says it's an emergency situation	**3** 1999: Supreme Court rules public schools must finance one-on-one mursing care for some disabled students throughout school day	**4** **1999**: Military jury acquits pilot of flying recklessly with his jet sliced a ski gondola cable in the Italian Alps; 20 were killed
5 **1831**: Supreme Court rules Cherokees are not a "foreign state", they are a distinct political society capable of governing themselves	**6** **1999**: Spokane: 20 cops called out to put down Teamster rally supporting striking steelworkers at Kaiser Aluminum plant	**7** **1996**: Federal Judge Thomas Zilly upholds Navy's decision to discharge15-year veteran who would not deny homosexual activity	**8** **1859**: Treaties signed by Quinault and Quileute ratified by the US Senate **1999**: Future Shop closes its doors	**9** **1999**: Local Eagles chapter dissolved by state organization; local members claim it is because of their efforts to admit women	**10** **1808**: Jefferson recommends buying iron ore laden Cherokee land **1957**: The Dalles dam floods sacred fishing areas	**11** **1999**: Human services advocates rally at the state capitol urging legislators to allot money to issues other than education
12 **1969**: Regualtions on Indians doing law and order functions in New Mexico are changed. **1999**: Poland, Hungry, Czech Rep join NATO	**13** **1998**: Nat'l Marine Fisheries Service declares threatened-species protection for steelhead populations in lower Columbia	**14** **1999**: Dept of Justice announces that 1.8 million are incarcerated, 668 per 100,000, second only to Russian's 685 per 100,000	**15** **1998**: Kathleen Willey says she was groped , kissed by Pres. Clinton **1999**: State Senate passes four bills to protect salmon runs	**16** **1999**: Puget Sound chinook and eight other salmon subspecies in Washington/Oregon are placed on Endangered Species Act list	**17** **1999**: Institute of Medicine reports Marijuana has medical benefits for AIDS and cancer and should undergo scientific trials	**18** **1915**: Lands will be removed from "settlement, entry," sale to be used in connection w/ San Carlos Indian dam and irrigation project.
19 **1999**: Clinton: "young people will learn that even presidents have to [be truthful] and there are consequences when you don't"	**20** **1864**: 800 Navajos begin 300 mile march to Bosque Redondo Reservation, in east-central New Mexico; 110 will perish.	**21** **1999**: White House announces it will send special envoy to Yugoslavia in last-ditch attempt to prevent airstrikes by NATO	**22** **1947**:Truman orders loyalty investigations of federal employees **1999**: Supreme Court rules curfew for teenagers justified	**23** **1998**: Public Disclosure Commission clears 1996 Locke campagin **1999**: NATO's Secretary-General orders air strikes in Yugoslavia	**24** **1998**: Woman in 80's is first person to die under Oregon's doctor-assisted suicide law **1999**: NATO begins bombing Yugoslavia	**25** **1999**: NATO bombards Yugoslavia for the second day; anti-aircraft systems, airfields and military barracks targeted
26 **1999**: Day 3 of NATO bombing of Yugoslavia **1999**: Dr Jack Kevorkian is convicted of 2nd degree murder in Pontiac, Michigan	**27** **1999**: US stealth fighter is shot down in Yugoslavia **1999**: Protestors at Percival Landing protest NATO's bombing	**28** **1999**: NATO steps up bombing of Yugoslavia **1999**: US government knowingly allowed worker beryllium exposure for 5 decades	**29** **1999**: NATO's commander says the bombing campaign "is a long way from being over" **1999**: The Dow closes above 10,000 mark	**30** **1999**: Locke sign 13 tough DUI bills **1999**: Portland: a jury ordered Philip Morris to pay $81 million to the family of smoker	**31** **1877**: Some of White Mountain-San Carlos Reservation restored to public domain **1999**: 3 US soldiers captured by Serbs	APRIL S M T W T F S 1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30

Along the Color Line

Seattle and Beyond:

Making the Connection in the 21st Century



Dr. Manning Marable

It was immensely significant for black America that the last major public demonstration in the U.S. in the 20th century was a protest over global economics and trade. More than forty thousand people came to Seattle to oppose the policies of the World Trade Organization, which since 1995 has functioned like an international cabal in league with powerful corporate and financial interests. Labor activists went to Seattle to force the WTO to enact trade sanctions against nations that use child labor, prohibit labor unions and that pay slave wages to their workers. Environmental activists came to Seattle to pressure the WTO to ensure environmental safeguards would be part of any global trade agreements.

We are challenged to build new political networks and information sharing across the boundaries of race, gender, class and nation.

What motivated both labor and environmentalists is the political recognition that issues like human rights, employment and healthcare cannot be addressed individually as separate issues. Nor can they be effectively discussed only in the context of a single nation-state. Capital is now truly global, and any analysis of specific socioeconomic problems that may exist in our country must be viewed from an international perspective.

The WTO was set up to be the global headquarters for drafting and enforcing trading rules. When one member country challenges another's trading practices, disputes are settled secretly by panels of trade experts. Elaine Bernard, director of Harvard's Trade Union Program, explains that the WTO's rules are based on privatization, free trade and few regulations on the environment. Bernard states the WTO's rules "value corporate power and commercial interests over labor and human rights, environmental and health concerns, and diversity. They increase inequality and stunt democracy. The WTO version of globalization is not a rising tide lifting all boats, as free traders insist, but a dangerous race to the bottom."

What kinds of "dangerous" priorities are we talking about? Consider that the WTO's rules that deny Third World nations the right to have automatic licensing on patented but absolutely essential medicines. So for example, even when African nations currently ravaged by diseases such as AIDS acquire the scientific and technical means to manufacture drugs to save millions of lives, the WTO's first concern is the protection of the patents and profits of powerful drug companies.

The WTO defines itself as a "trade" organization, which is incapable of pursuing social goals, such as extending the rights to freedom of collective bargaining to Third World and poor workers. Thus when an authoritarian regime markets clothing and athletic shoes that were produced by child labor under sweatshop conditions, the WTO claims that there is nothing it can do.

The demonstrations in Seattle, however, showed that growing numbers of Americans are recognizing that all of these issues-Third World sweatshops, the destruction of unions, deteriorating living standards, the dismantling of social programs inside the U.S.-are actually interconnected. "Globalization" is not some abstraction, but a destructive social force that has practical consequences on how we live, work and eat. There is a direct connection between the elimination of millions of jobs that can sustain families here in the U.S., and the exportation of jobs into countries without unions, environmental and safety standards. As real jobs disappear for millions of U.S. workers, and as welfare programs are eliminated, the only alternative is to use the prisons as the chief means of regulating mass unemployment. Thus in the 1990s in the U.S., a period of so-called unprecedented capitalist expansion, the number of prisoners in federal, state and local correctional facilities roughly doubled. Between 1995 and 1997, according to the National Jobs for All Coalition, the average incomes of the poorest 20 percent of female-headed families fell. In 1998, 163 cities and 670 counties had unemployment rates that were more than 50 percent higher than the national average. These deep pockets of joblessness and hunger are not accidental: they represent the logical economic consequences of a nation that builds one hundred new prison cells a day and sanctions the exportation of millions of jobs.

Black Americans therefore should be in the forefront of the debates about international trade, but we must do so by recalling the activist slogan of the sixties: "Think Globally, Act Locally." There is an inescapable connection between Seattle and Sing Sing Prison, between global inequality and the brutalization of Third World labor and what's happening to black, brown and working people here in the U.S. As globalized capitalism destroys democracy, unions and the environment abroad, it is carrying out a similar agenda in our own backyards. For these reasons, we must create new organizations and a new political language that can unify international groups into collective protest action. We are challenged to build new political networks and information sharing across the boundaries of race, gender, class and nation. We must make the connections in the fight for democracy in the 21st century.

Dr. Manning Marable is Professor of History and Political Science, and the Director of the Institute for Research in African-American Studies, Columbia University. "Along the Color Line" is distributed free of charge to over 325 publications throughout the U.S. and internationally. Dr. Marable's column is also available on the internet at www.manningmarable.net. ●

WTO Arrest and Trial

Cheri Honkala was arrested on November 29, 1999 in Seattle, Washington. Cheri is the Director of the Kensington Welfare Rights Union and the National Spokesperson for the Poor People's Economic Human Rights Campaign. The Kensington Welfare Rights Union (KWRU) is an organization of poor and homeless women, men and children who are fighting both to survive and to end poverty.

Cheri has dedicated her life to building a massive movement to end poverty, led by the poor. Cheri has signed on to the case called "the Poor People's Economic Human Rights Campaign vs. the United States." This case, filed at the Inter-American Commission of Organization of American States, attempts to hold the United States accountable for the economic human rights abuses being caused by downsizing, poverty and welfare reform in the US today. She has been organizing for over 15 years to insure that poor and homeless families are not hidden in America, and that the voices of the poor are heard.

WHAT HAPPENED AND WHY

Calling for human rights to be valued above corporate rights, Cheri Honkala was arrested on November 29, 1999 in Seattle Washington. Cheri was participating in the protests of the World Trade Organization. She is charged with obstruction for her non-violent attempt to speak out. All but a dozen of the over 500 cases related to the WTO events have since been thrown out of court, yet the District Attorney's Office is still pursuing Cheri's case. Cheri was offered a plea bargain that included 5 days in jail, $1000 fine, and a two-year gag order prohibiting her participation or involvement in demonstrations anywhere in the country. Cheri has turned down this attempt to silence her and deny her First Amendment rights. She is scheduled to stand trial on March 14th, 2000 in Seattle.

WHAT YOU CAN DO ABOUT IT

Right now, people throughout the country, including musicians, labor leaders, students, religious leaders, and lawyers are writing letters to the District Attorney's office in Seattle asking that Cheri Honkala's case be dropped. We ask that you do the same. Cheri's case number is 371901.

Please address your letter to City Attorney Mark Sidran and mail it to Municipal Building, 10th Floor, 600 4th Avenue, Seattle, WA, 98104, or fax to (206)684-8284.

Also, please cc the KWRU Defense Committee at PO Box 50678, Philadelphia, PA 19132, (215)203-1950 FAX, kwru@libertynet.org.

The KWRU was named as one of the five most significant human rights efforts in the world by the United Nations High Commissioner on Human Rights. This year, the KWRU was awarded the Letelier-Moffet Human Rights Award. The Poor People's Economic Human Rights Campaign (PPEHRC) is made up of over 40 poor-led organizations from around the country who are fighting for economic human rights. The Campaign recently completed a 400 mile "March of the Americas," from Washington DC to the United Nations in New York City to protest poverty in the richest country in the world.

Olympia Community Yoga Center
• Yoga Classes • Holistic Studies
• Workshops
1009 E. 4th Avenue, Olympia, WA 98506
360-753-0772
Call us about Work-Study

THE DANGER ROOM COMICS
* Alternative & Mainstream Comics
* Comic-related Items (t's, pins'n stuff)
* Magic The Gathering
* Role Playing Games & supplies
OPEN MON.-SAT.
705-3050
201 W. Fourth Ave., Olympia (corner of 4th & Columbia)

Vic's Pizzeria

233 DIVISION ST NW (360) 943-8044
Ana makes a lovely vegan sauce!

Up Front

Every-day Racism: Yes, It's Still There

Jerome Johnson

I was hungry early one morning, and I knew I didn't have much at home—odds and ends, because I hadn't done any grocery shopping that week. (I'm a bachelor). So, after getting off from work early one morning, on my home I stopped in to one of the local Safeways. After I bought a few things I had to use the restroom, so I secured my basket and went in.

The first thing I saw was racist graffiti on the wall. "Die Nigers," "White Power," "Whites RULE!" and several swastikas. Judging from the handwriting, it seemed recent and the work of more than one person.

Well, right away I felt that icy clench in my gut, the one that only racism can make. It's a unique feeling, and easy to describe— a mixture of anger, disgust and a tinge of fear.

Well, I came out of the restroom and started looking for the store manager. I bitterly thought of the Jim Crow days, when we weren't allowed in the restroom even if we were allowed in the store. Back then, we didn't have to worry about racist graffiti in the restrooms we couldn't use. Now we can shop (when we have money) and use the restroom, and STILL feel the effects of Jim Crow. It may be a new millenium for the rest of us, and it looks like ol' Jim is beginning HIS second century alive and well.

It didn't take me long to find the manager, and he readily accompanied me to the restroom when I said I had something to show him. He took one look, and a stony expression came over his face. His jaw tightened. "Goddamnit," He swore. "I'm sick of this."

"It's happened before?"

He nodded, opening the restroom door for me as we came out. "Couple times last year, and I just painted over it. We've seen some of it at other stores, too.

"I've had enough. I'm going to take that wall out and replace it with stainless steel. I'll order it today, oughtta have it up in a week or so." His expression softened, and he extended his hand. "Thanks for showing me this. I hope you'll be back."

I thanked him and went on my way, but it set me to thinking as I walked to my car and drove home. When people of color talk about how we face racism EVERY DAY, this is the kind of thing we're talking about. Even when we don't face graffiti or a Confederate flag every day, just the knowledge that we COULD, adds an element of stress that white folks don't have to deal with. And we never know when a Buford Furrow or a Benjamin Smith is going to appear—with fatal results.

But, we face racism in other ways. Hateful looks from strangers in public places, people crossing the street or clutching belongings as we approach still happens. When we go to the mall or somewhere else to shop, we're shadowed by white clerks who carefully watch to make sure we don't steal anything—even if we're obviously middle class or above. (Back in the Jim Crow days, we didn't have to worry— we knew we'd be last to be waited on). It's in the terrible obligation we have to our youth to teach them skills honed over centuries to survive racism, with no guarantee that random violence won't snuff out their lives anyway. We see it in our workplaces, where often we're the only person of color even though our customers or clients may be widely diverse, and when less qualified whites are routinely promoted or favored over us just because they're white, like the boss, and therefore "comfortable" to be around. When veterans of color describe the bigotry they continue to face, both civilians and military white people alike get a blank look on their faces before saying, "Gee, I never thought of that."

Highlighted by the Diallo case in New York, racial profiling in New Jersey and the Ramparts LAPD case in Los Angeles, we know about the racism in our law enforcement agencies. We never hear of black officers routinely stopping and harassing white motorists, we never hear of black cops intimidating and beating white suspects, and we never see cases where unarmed, innocent white people are gunned down by black cops. I'm not saying that these things SHOULD happen; of course they shouldn't, and it's a blessing they don't. Two wrongs don't make a right. But the contrast is startling, and I don't think it's an accident.

In politics, the racism is so blantant that it continues to defy reason. Most recently, in South Carolina, both W. and McCain pandered to the racists by first saying the Confederate flag is an issue "for South Carolinians to decide," knowing full well that the majority of them want to keep the flag of "their heritage" flying. They've since added insult to injury by refusing to campaign in black neighborhoods or otherwise reach out to the thousands of registered black voters in South Carolina. Maybe they figure that if they have enough Confederate votes they'll win, and don't care about or need black peoples' votes. I guess this is a preview of how McCain or Bush would be if elected president—they'd only care about the white folks, and too bad about the rest of us. As some blacks ruefully say, it's called the White House for a reason.

I won't even mention the media.

It may be a new millenium for the rest of us, and it looks like ol' Jim is beginning HIS second century alive and well.

Kweisi Mfume and the NAACP had to practically sue to end the "blackout" of this season's main network series, and the national media continues to ignore Alan Keyes despite his incredible showing in New Hampshire and Iowa and continuing strong grass roots support. He's outlasted Hatch, Forbes and Bauer, but the media still tries to pretend the GOP race has only two candidates. I vehemently oppose everything Keyes stands for, and noting the racism he's facing in no way means I support him—I DO NOT. I guess the Republicans' "Big Tent" just isn't big enough for him to fit in.

And that's another way we face racism every day. Lots of white people ask me about whatever black candidate is prominent, there's an undertone of assumption that I'll automatically support them just because they're black, regardless of their policies. I really noticed this a few years ago, when Colin Powell toyed with a presidential run. Well, whites don't support other whites just because they're white, (usually). Why should I support ANYONE who is pro-death penalty, anti-choice, anti-affirmative action and a Republican? If I was that tired of living I would've voted for the Emperor Reagan.

I could go on, but I've made my point. And like many progressive people of ALL backgrounds, I will continue to fight bigotry and racism. After all, civil rights isn't a cause—it's a lifestyle.

In New York, four officers testify in their own defense in the Amadou Diallo case.

In Miami, Elian Gonzalez' case moves through the courts.

In Los Angeles, Buford Furrow prepares for his trial in Federal court.

And Thurston County mourns the passing of Pat Shively. ●

The Olympia Food Co-op

Locally Owned and Operated by Your Friends and Neighbors

Announcing "Fast Food" that is good for you from the...

Olympia Food Co-op East
Salad & Sandwich Bar
Open 11:00 - 7:00 Daily

Now Two Locations to Serve You!
The Olympia Food Co-op
921 N Rogers, 754-7666
Olympia Food Co-op East
3111 Pacific, 956-3870
Open every day! 9 AM to 8 PM

Traditions
Cafe & World Folk Art
"Care to know where your money goes?"
Support fair trade with low-income artisans and farmers and you will.
• A center for fairly-traded products from around the world
• A cafe with good food
• A performance space for concerts, classes, forums, and more
300 5th Ave SW, Olympia • 705-2819 • www.traditionsfairtrade.com
"Just a splash from Heritage Fountain & Capitol Lake"

Still Digging for Gold in the Black Hills

Amanda Holmes, Tiokasin Veaux and Elsie Herten

"NASA took pictures of the Black Hills [of South Dakota] from outer space. You can see they are shaped like a human heart. When the pictures are fast forwarded, you can see the heart pumping. The Black Hills are the heart of everything that is. This heart is now dying. The mining, the clearcut, everything in her is taken and Mother Earth is becoming weak."

--Arvol Looking Horse, 19th Generation
Keeper of the Sacred Buffalo Calf Pipe

Kevin Costner, the actor who became famous with the movie *Dances With Wolves*, who said at the time that he supported American Indian nations in their struggles for justice and sovereignty, is planning to build a monstrous recreation resort in the heart of a forest that is sacred to the Lakota, Nakota and Dakota Nations, as well as to the Cheyenne, Arapaho, Arikara, Ponca, and Pawnee Nations, against the expressed wishes of these very Nations. Behind the curtain of special effects and Hollywood glitter a different story has been hiding: one of betrayal and destruction!

Dances With Wolves was filmed in the Paha Sapa, Lakota for the Black Hills of South Dakota. The movie related the struggle of the Lakota people to preserve their land and their culture against the incursions of the white man. As Lieutenant John Dunbar in the movie, Kevin Costner spoke these words in scorn of the invading white man's disregard for American Indian land, its people, its living things, and its history, "Who would do such a thing? This was proof enough that it was a people without value and without soul, with no regard for Sioux rights..." Today, Lakota people ask the same question: "Who would do such a thing?" And why won't the real Kevin Costner listen to the Native People who are pleading with him to stop his planned desecration of their sacred Hills?

For thousands of years, the many First Nations have considered the Black Hills sacred. This is where the first people emerged, where they buried their dead, and where up to this very day, they practice sacred ceremonies and seek visions. This is the land the Creator gave them to protect, so they would always know who they are as a People.

This is also the area where Kevin Costner and his brother Dan are building an enormous recreation resort of 838 acres, complete with a 320-room luxury hotel, 18-hole golf course, tennis courts, equestrian center, fishing lake, snow bowl, full gym, ski course, its own railroad, and of course, a giant casino. The Dunbar is to cater to an elite corporate clientele. The Costners hope to lure urban professionals from both coasts and abroad - particularly from Japan, where people are crazy about Costner and the "Wild West." Summer rates for rooms soar over $200 per night.

According to the Treaty of Fort Laramie of 1851 and 1868, the Great Sioux Nation was recognized as the lawful "owners" of the Black Hills, which were in the heart of Sioux territory. In exchange, the Sioux granted peaceful passage to the white settlers to continue through the Hills on their journey westward. The Sioux smoked the sacred pipe with the United States government, ensuring their word would never be broken - thereby granting safety to those travelers who would come through. The Sioux did not know at the time that to the white invaders of their land, giving one's word was meaningless. The Treaties, though "the supreme law of the land" as stated in the United States Constitution, were meant to be broken, and the government had every intention of breaking them from the outset. In fact, they were violated before the ink ever ran dry. General George Armstrong Custer was sent to lead a gold-seeking expedition into the Black Hills a mere five years after the signing of the Treaties to explore for gold on recognized Sioux land!

George Armstrong Custer began the illegal incursions into and desecration of the Black Hills by the white man a mere five years after the signing of the Treaties, and it continues to this day.

So began the illegal incursions into and desecration of the Black Hills by the white man, which continues to this day. The Treaties, peace treaties desperately pushed for by the United States when they were being continuously humiliated militarily by the Plains tribes, are still in existence, and though not honored by the United States, are upheld and honored by the Indian Nations to this day. In 1980, the U.S. Supreme Court recognized the validity of this treaty, although it decided that the Sioux Nation was entitled only to monetary compensation for their Black Hills, a shock to the Lakota involved in that lawsuit. The Lakota Nations, the poorest people in the United States, have refused to accept the dirty money offered by the U.S. government, maintaining it is a deep insult to offer money for sacred lands. That "award" now stands at $600 million. But the gold taken from the Paha Sapa over the last 100 years amounts to over $250 billion alone!

The white communities of the Black Hills, illegal though they are, are heavily lobbying to begin the construction of The Dunbar immediately. They consider themselves the employee pool for jobs at the resort. Yet Indian people are being attacked for their opposition to the casino and the jobs it would presumably provide them; the American public, forever knowing what is "good for Indian people" feels the Lakota have no right, as the poorest counties in this country for the last 30 years, to continue to insist on opposing development. To the Lakota, opposing development means protecting their sacred Hills from desecration. One neglected fact which deserves some attention is that the Costner brothers already have a casino in the town of Deadwood, SD. American Indian people, when able to get a job at the casino, have been allowed by brother Dan to work in top-of-the-line jobs such as washing dishes, sweeping floors, and parking cars for minimum wage.

The Lakota Nation does not have the funds necessary to fight the wealth of the Costner brothers, and are not politically strong enough to sue the U.S. government which allows this newest violation of the Treaty and American Indian religious rights. Kevin and Dan Costner have been busy stroking federal lawmakers with campaign contributions over the last several years. The state of South Dakota promptly raised loss and wager limits from $5 to $100 in response to Costner pressure that they would not build their resort unless the state raised the bet limit. The state has provided the brothers with $14 million in funding to help build the Dunbar Resort, in addition to helping them plan and get approval for construction of a railroad line to be built between the Black Hills cities of Rapid City and Deadwood.

Kevin Costner has betrayed the People who carried him warmly in their hearts after *Dances With Wolves*. The Dunbar Resort will desecrate almost 1,000 acres of sacred land, including ancient Sun Dance grounds, Vision Quest sites, Sweat Lodge areas, as well as destroying a precious ecosystem. Kevin and Dan Costner are violating the Treaty of Fort Laramie, which is nationally and internationally recognized, and still valid under the US Constitution. Kevin's brother has shown his blatant disregard and disrespect for the Native Peoples of the area by racist remarks such as these: "The fact that the Sioux consider it [the Black Hills] sacred is fine, but that's their problem."

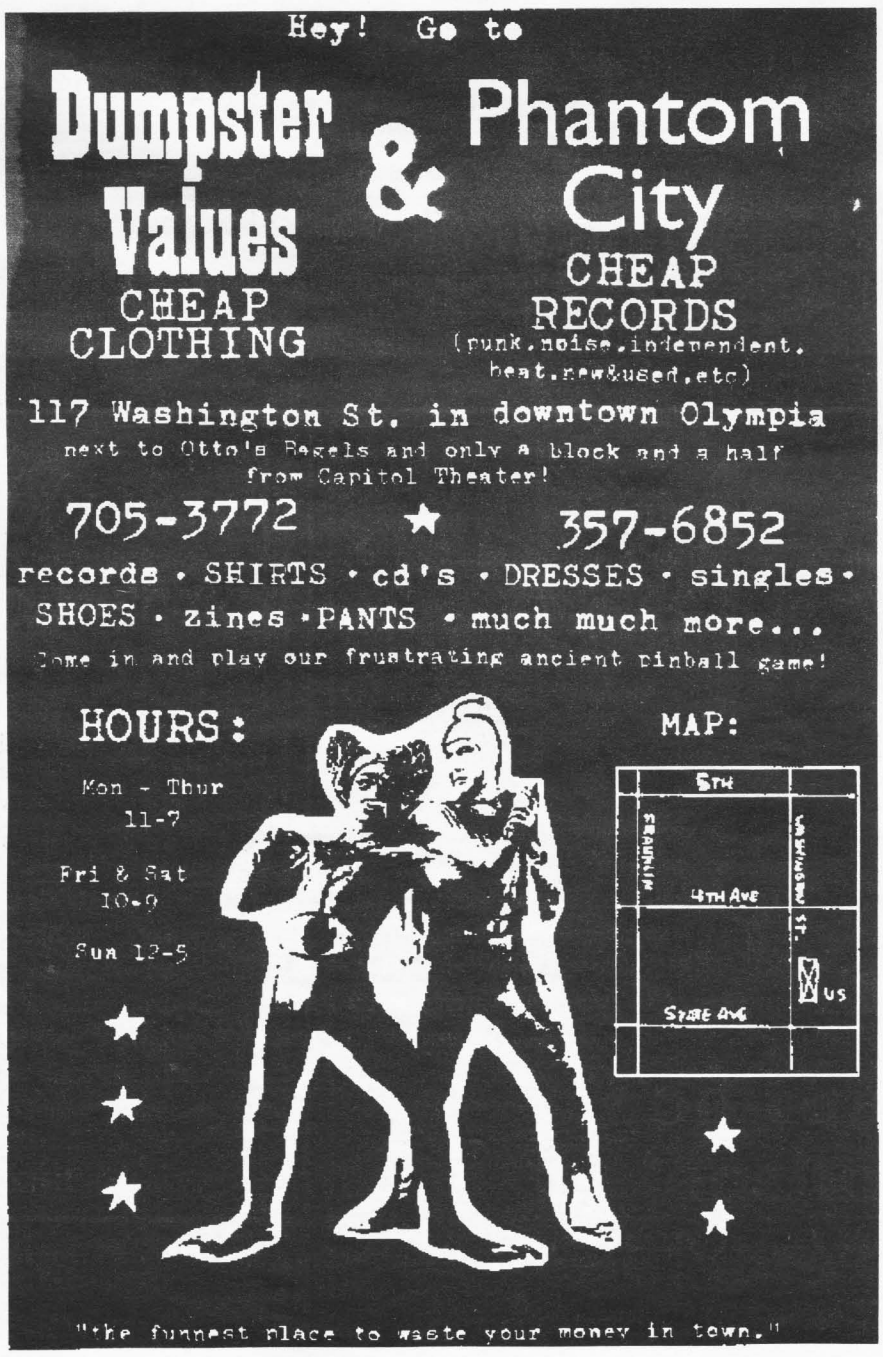
Terry Kranz, director of acquisition and development for the Dunbar, in a phone conversation with a Native activist said, "In 1835 the Sioux stole that land from the white people!"

On December 17, 1999 Dunbar officials announced they had nailed down the last $100 million in financing needed to build the resort in deals with CorpFinance International, Ltd., a Toronto-based financial adviser, and Oxford International. Costner's PR people say he "wants to leave a legacy" in the Black Hills. Will he bequeath yet another symbol of avarice and deceit, a luxury palace for the privileged classes, or will he finally decide to honor and respect the Lakota Nation, on whom he has already grossed hundreds of millions of dollars.

This is not so much an isolated argument about one casino, though this casino represents all that is unjust and dishonorable about the occupiers of this country. The Black Hills are sacred, and it is the dream of the elders to get them back even if it is that they are not here to see that day. And yet, the crisis is even deeper than that, cutting directly into the meaning this struggle holds for all American Indian people, for all people, touching on the very nature of our relationship with Mother Earth. The struggle is "not only about what the Indian lost and is fighting to regain. It is about what the white man lost and may never regain: a primal sacred connection to the land."

"I felt like he was a friend who understood our plight. I thought he understood what we are up against as Indian people. I'd have to be foolish to try and put a casino on top of a church. To us the Black Hills are sacred. They are a church to us."

-- Phillip Underbaggage, Oglala Sioux
Tribe Executive Committee Member



Hopi-Haudenosaunee: Sharing Prophetic Traditions

John Mohawk

Harry Watt, Longhouse leader from the Allegany Indian Reservation in western New York, told a story about a visit from a carload of Hopi in 1948. The Hopi said they had prophecies of working with some Indian people in the East, but that they had been told all the Indians east of the Mississippi had been killed. Then, during World War II, some of their young men encountered Indians from New York State.

The Hopi produced a piece of paper with a drawing depicting five men holding hands and said these were the people they were looking for. They were directed to Onondaga, capital of the Haudenosaunee Confederacy, because the symbol was one of the images that appears on a wampum belt depicting the unity of the five founding nations of the Six Nations Iroquois Confederacy.

Today, hanging from the ceiling of the Onondaga longhouse is a small feather. It is evidence, to those who know the story, of the visits paid by the Hopi and of the treaty of friendship the Hopi and Haudenosaunee entered into during the 1970s. The Hopi came with a request, and introduced one of their people, Thomas Banyacya, as their spokesman to the outside world. They were on a mission, they explained, to warn the world about an impending danger and they wanted assistance because their prophecy foretold of a house of mica on the East coast and that the representatives of the people of the world gathered in this place. The Hopi wanted to deliver their message to this house and the Confederacy agreed to help.

Banyacya was a tireless messenger. He traveled all over the world, addressing large groups and small, always with the same message.

He carried with him a fabric banner with a facsimile of a pictograph he said was on an ancient rock not far from Oraybi, Ariz. Oraybi is said to be the oldest continuously inhabited town in the lower 48 states, and Hopi mythology and prophecy have been the subject of numerous books, articles and documentaries. For the most part, people have been curious and respectful of the Hopi prophecies, but little serious attention was paid to Banyacya or the Hopi message. The general public tends toward things deemed entertaining or inspirational, and the Hopi ancient wisdom was lengthy, complex and out of step with the industrial world's religion of progress.

The Oraybi rock pictograph was comprised of two symbols, which appear on ancient Hopi pottery-a circle representing the sun and a reversed swastika, which is said to represent the winds. Beneath these were drawings of two parallel lines connected at right angles by two shorter lines. The bottom line was straight and had representations of people and corn, the top line curved downward in a zigzag pattern and appeared to go nowhere.

Banyacya used these illustrations to tell his story. This was an ancient prophecy, he said, and the two lines represent the way of life of distinct peoples. On the bottom line is the way of life of those who live in harmony with nature. They are seen as living a permanent existence. On the top line are people who do not live in harmony with nature-such as industrial civilizations.

In ancient times, he said, there existed previous worlds. In each of these, the people were not satisfied with their lives. They wanted more and more material goods and they came up with all kinds of inventions that allowed them to do marvelous things like fly. But in order to do these things they gave up their relationship with nature and the sacred. In time the spirits of nature were revolted by this behavior and they caused a great purification-fire, floods-and swept all away. Survivors went on to build again and another thing happened. Greed and materialism prevailed, the spirits of nature became angry, and again the world was destroyed. And again there was purification. Three times this happened, three times the world was destroyed, and today, we exist in this, the Fourth World.

The pictograph illustrates peoples on two roads and the lines connecting them represent two times the Earth would shake and the second time the two symbols would appear and things would go on for another generation or two. (The two symbols are thought to represent the rising sun of Japan and the Nazi swastika, and the second event, of course, is World War II.) Then the upper road, the path with the zigzag lines, would no longer be sustainable and those people are destined to suffer greatly and their way of life will end. But the people on the bottom line, those, who maintain the way of life in harmony with the creation, will go on as before and they will not feel the destruction.

It will be difficult for the Hopi voice to be heard in 1999 because there are a number of prophets of doom competing for attention. There have been stories similar to this in other cultures; the most famous among them is the story of the Floods and Noah's Ark. The Hopi have explained that they have been trying to warn the world since the end of World War II. The sincerity of their message is clear to anyone who has heard their story and, in these times, reinforced by the fact they did not establish an 800 number or tell people where they can send money to avert disaster. The most cynical among us cannot point to a profit motive but might think this is simply an indigenous superstition or revitalization movement; that the events described either never happened or, in the case of two world wars, were either invented after the fact or were simply coincidences.

What if the Hopi prophecy is none of these things? What if this story is what remains, in the form it had to take, of a philosophy of history? What does this story say if we view it from this perspective?

There have not been very many philosophies of history even in Western culture. One of the most famous and long-lived appear in the writings of Augustine of Hippo (a.k.a. St. Augustine) who taught that history was the unfolding of God's plan for humankind on the road to the establishment of the Kingdom of God and the Second Coming and Judgment Day. This was a way of viewing the world as progressing (and progressive) toward a day when all the believers were to become immortal and the world would be perfected. It is, upon reflection, profoundly anthropocentric and without much consciousness about nature.

Machiavelli, the author of *The Prince*, thought that politics was at the center of the historical process and that people ambitious for power would endlessly compete with one another for dominance. Immanuel Kant had an interesting view of history because he thought it was both moral and progressive and that it moved toward the idea of humanity, in which humankind progresses toward freedom from the "shackles" of an ultimately mysterious and unknowable nature. But he was unable to reconcile the idea of progress because it came at a cost. The happiness of one generation ultimately comes at the sacrifice of the happiness of previous generations, and this price was immoral.

The Hopi version is proposing that civilizations are not permanent and that a primary reason for their decline is the tendency of people to prefer a material prosperity of the present over responsibility to "ecological imperatives"

Francis Fukuyama thought history was the story of conflicts among opposing principles and that the collapse of the Soviet Union and its system of Communist rule signaled the end of these conflicts and the triumph of capitalism and liberal democracy. He designated this moment of a perceived absence of opposing principles "the end of history," an idea that some think sounds absurd but also follows the general discourse that is the philosophy of history in the West.

The Hopi prophecy truly comes from a different world than these thinkers. The popular Western versions of the philosophy of history are anthropocentric. The Hopi may find human beings as the critical players, but humankind is far from the only player. The Indians of the Americas represent hundreds of different cultures, stretching from the mountains and forests of South America to the woodlands of North America, and a number of these are agricultural. Some of these peoples developed agriculture in the most difficult environments, including high deserts, mountains, lowlands, rainforests and so forth. The record of civilization in the Americas is one of triumph of human ingenuity. Some of the irrigation projects abandoned by Indians hundreds of years ago in places like Colombia and Bolivia are today being revitalized because, essentially, no one can improve upon the original designs.

Ultimately, the most important thing to know about these cultures is that they were extremely successful. American Indian farmers developed an extraordinarily diverse list of edible crops, ranging from potatoes and tomatoes to grains and tubers most people in North America know nothing about. The result of all this effort was unique. The history of Western civilization is littered with accounts of famines and plagues and long periods of time when food supplies, while not at famine levels, were in short supply. When the Spanish arrived in Mexico they found a culture in which people had enough food to eat.

Despite this, the archaeology of the Americas provides plenty of evidence of civilizations that rose, flourished and then disappeared or at least dramatically declined. Such cultures can be found on the Pacific coasts in South America, in Mexico, Central America and in the American Southwest. Some of these cultures declined for reasons unknown. Some may have declined because of internecine violence, and some appear to have declined because of climate change. The Anasazi culture, antecedent to the modern Pueblo, including the Hopi, may have declined because of climate change. According to the Hopi story, it happened more than once.

Western civilization had similar experiences in the ancient world. Ancient civilizations destroyed their forests, which speeded soil erosion, and they suffered from salinized and exhausted soils and sometimes became unable to feed their populations. Many explanations have been put forward to explain the fall of the most powerful of the civilizations of the ancient Mediterranean-Rome. Among these several are interesting: greed (the owners of the great estates learned to escape taxes, which eroded the ability of Rome to defend herself) declining soils, the disappearance of firewood and an economic crisis initiated by a Roman version of globalization, which worked to Rome's disadvantage.

Western versions of the philosophy of history usually project that things are moving forward to some kind of utopian future where all the experiments have been tried and the best selected. This is the point Fukuyama has made about the triumph of representative liberal democracy. The Hopi version is proposing that civilizations are not permanent and that a primary reason for their decline is the tendency of people to prefer a material prosperity of the present over responsibility to "ecological imperatives" and the future. The people of the Hopi First, Second and Third Worlds did not heed warnings about the consequences of their excesses.

The parallel is compelling. Contemporary industrial society has produced quantities of "greenhouse gases" and the subsequent global warming is producing weather patterns never seen before in some parts of the world. We experience more intense storms, unprecedented hurricanes, longer droughts, and the prospect of melting ice caps producing rising ocean levels that are already threatening some islands with destruction. Scientists can be offered monetary rewards to discover that the evidence of global warming is "controversial"-- evidence of the greed mentioned in the Hopi story -- and politi-

(Continued next page)

(Traditions, continued)

cians are aware that the steps needed to reverse the trend are going to be unpopular and that the public is not clamoring for such measures.

Could it be that similar kinds of things happened to civilizations of the Southwest long ago? When the first frosts came in June, or the drought went into its third year, did people go about business as usual? Did a small number of them take steps to prepare? What kinds of steps did they take? What do the Hopi mean when they urge people to become more in tune with creation? Most curiously, why are they trying to warn a mostly uncaring world about impending disaster?

From everything we know about the history of agriculture in the Southwest, although various cultures declined, the people of those cultures persevered. In some stories they are said to have retreated into the Earth until the disaster passed, but in every case they reemerged. The Indians of this area adapted agriculture to the desert and developed a culture that enabled them to live in what is, by any account, a hostile environment. Modern desert cities are colonial outposts that depend on the outside world for many of the things that support life. Unless there are dramatic changes in lifestyle, modern desert cities will disappear if the wider system of support declines. Civilization is always in danger of extinction, even civilizations that have lasted thousands of years.

This seems to be one of the messages of the Hopi philosophy of history. Modern civilization is no exception. The idea of purification may be archaic, but it has its appeal. If global warming continues, the Arctic and Antarctic ice will melt, ocean levels will rise and the waters will inundate the cities that dot the coasts on every continent except Antarctica. That sounds like purification.

For more than 40 years, Thomas Banyacya and other Hopi elders sought to address the United Nations at New York City in the "House of Mica." For about 20 years, they were joined by delegations from the Six Nations Confederacy. In 1992, a decade of indigenous peoples was declared and on a December afternoon Banyacya was, at last, invited to address the United Nations. He told a version of the story that is recounted here. As he spoke, one of the worst storms in memory swirled out of the Atlantic and battered New York, causing flooding in the streets and high winds in a demonstration of nature's fury. The storm may have been a coincidence. Global warming may be a coincidence. The Hopi philosophy of history, as presented here, counters the Western notion that changes occur over time in desirable and therefore progressive ways, and urges that nature reacts in unpredictable ways and that humans have a moral obligation to pay attention. The patterns of the Hopi message that bring us to this kind of conclusion may also be a coincidence. But then again, maybe not.

John Mohawk, Seneca, is a professor of American Studies at the State University of New York at Buffalo.
Copyright 2000 Native Americas Journal ●

photos courtesy of Tibor Breuer

2/2000: Big Mountain Prayer Walk

Michael Gerell

It was one of the most beautiful sights i've ever seen. Standing on the high ridge behind Roberta Blackgoat's house, squinting hard against the high desert sun, i caught the first tell-tale flash of color as the procession came round the bend of the trail leading down the far side of Blue Canyon. At least 80 people from all over the globe came walking over land through the harsh beauty and magnificent isolation of Black Mesa singing and chanting a prayer with every step, a prayer for Big Mountain and a prayer for her people the traditional Dineh sheepherders, descendents of the Anasazi, the ancient ones, those who built stone villages in the high walls of this canyon country. They came to pray for Mother Earth and for a halt to the destruction of Big Mountain and her people. They came to pray for peace and a restoration of the Dineh people's right as human beings to live undisturbed on the land trod by their ancestors many centuries before the Europeans came. Their prayer echoed down the canyon walls and over the sage brush and pinyon and juniper. The coyote and the cottontail, the hawk and the rattlesnake, all living things there heard the prayer. The sacred springs, some silent now having been sucked dry by Peabody's massive depletion of the largest aquifer in a dry desert environment, joined in the cry for sanity and respect for all living things.

The colorful flags and spirited chanting and beating of prayer drums as they walked caused traffic to slow and many smiles on the faces of the people passing by.

The walk started on Mt. Fuji, the sacred mountain of Japan. There a group of Buddhist monks filled a sundance chanupa and led a walk down to Tokyo and the US embassy where they delivered over 50,000 signatures on a petition demanding a halt to forced relocation and a repeal of PL 93-531, the nefarious relocation law of 1974. They then flew to Flagstaff, Az for the second part of the Prayer Walk for Big Mountain beginning with a ceremony at the controversial pumice mine on San Francisco peaks. Walking thru Flagstaff and up Highways 89 and 160 to Tuba City they were joined by many supporters from the local area,from Europe and all over the US. They were greeted with honor and hospitality by the people living in the communities they passed through.

Coyote and i joined the walk in Tuba City having made the 16 hour drive from Central California the day before. The colorful flags and spirited chanting and beating of prayer drums as they walked caused traffic to slow and many smiles on the faces of the people passing by. At each rest stop a circle formed and prayers were said for the land and for the sacred places.

As the day grew dark and a cold wind came up the walk came into Red Lake and the Tonleya Chapter where they were invited to stay in the Chapter house for the night. After a warm greeting from some local elders, themselves victims of the harshly oppressive Bennett Freeze policies of the BIA, the walkers feasted and socialized while the guides debated the next days route. There was some concern about a possible over-reaction by the HTC police, which was not without some foundation as their radios had been abuzz all day with news of the walkers progress and speculations of possible "eco-terrorism" at the mine. The local press had published articles headlined "Confrontation Imminent" and "Outsiders Not Wanted". So it was decided to change the route to minimize the chance for confrontation with a hyped up law enforcement community.

The next morning instead of walking up the pavement to the entrance of the Peabody mine the walkers cut off on the dirt roads and horse trails leading up the Southwestern face of Black Mesa, bypassing a massive police presence guarding the machinery and destruction further North. For a while on that day the cops had no idea where the walk had gone, nor where they were heading. It was an exhilarating feeling. They walked up washes and slot canyons on trails used for centuries before the US came along with its pavement and four wheel drive trucks.

The walk came upon the partition fence at a place where there was no gate. As the supporters debated how best to help the elders accompanying them on the walk over the fence, 70 year old Glenna Begay calmly laid her jacket on the barbed wire and hopped over with grace and dignity glancing back at the rest with a look that said, "Well, what are you waiting for, come on over!" That day's walk ended at the Lane's homesite near the fence. A light snow fell as the walkers set up their camp and the sun set over the Grand Canyon and San Francisco Peaks so far in the distance. The residents of Big Mountain came to the camp with smiles and food and good greetings. Meat was made and fry bread cooked by the pot full. A feeling of elation and victory washed over the group as they realized that they had made it into the "disputed" area without any sort of confrontation with the police.

Tuesday, February 1, 2000, another deadline day, a brilliant sun in a turquoise sky washed over the walkers as they started out across the top of Black Mesa. The walkers headed Northeast towards Blue Canyon while anxious Freddies and their monitors and observation aircraft searched the vastness for the colorful parade apparently gone invisible for a while. They moved in prayer through juniper and pinon forest and down steep trails into the canyon and back out onto Thin Rock Mesa.

The day's destination was Roberta Blackgoat's homesite. The walkers came round the ridge and down the hill singing their chant and smiling at the Dineh gathered there to greet them. The authorities had finally figured out where they were and sent a couple of monitors to drive by, but there was not much they could do with such a large group of peacefully praying people already two days walk onto the mesa. Once again camp was set up and a communal feast materialized. Many languages mingled with laughter and quiet singing as people gathered around camp fires. The stars shone brilliantly from a sky dark as ink.

Wednesday, the last day of the walk, dawned bright and clear. The walkers made a short four mile trek to a spot designated by the elders for ceremony. There were at least 300 people gathered in that high desert meadow in view of the San Francisco Peaks, Wild Cat Peak and Big Mountain herself. Prayers were said in many languages and the chanupas were smoked. The ceremony ended with a round of person to person handshakes and hugs. Many connections were made and friendships flowered that will carry on the work of human rights and environmental justice. This is not only important at Big Mountain, but wherever people in defense of the land struggle to throw off the avaricious behemoth of globalizing capitalism that threatens them and all their relations with extinction. ●

Book Review:

All Our Relations: Native Struggles for Land and Life

Russell Mokhiber and Robert Weissman

All Our Relations: Native Struggles for Land and Life **by Winona LaDuke (Cambridge, Massachusetts: South End Press)**

Somebody Else's Wealth

Where does the vast wealth of the United States come from? It is hard to read the financial and popular press today without encountering stories that suggest the answer is the creativity of entrepreneurs in Silicon Valley.

To this prevailing, romanticized perspective, Winona LaDuke offers a jolt of reality: Many of the great U.S. fortunes are based on somebody else's wealth—the natural resources of Native Americans.

In her eloquent new book, *All Our Relations: Native Struggles for Land and Life*, LaDuke documents the historic—and ongoing—process of Native American dispossession.

LaDuke, a member of the Anishinaabeg nation, lives on the White Earth Reservation in northern Minnesota. She describes how a series of treaties and U.S. laws transferred land from the Anishinaabeg to incoming settlers and converted commonly held Anishinaabeg land into individual parcels, with much of it soon alienated from the Anishinaabeg (and a huge chunk taken by the state of Minnesota, illegally, for taxes).

The big winners in the process were Frederick Weyerhaeuser and the company he created. "Some are made rich and some are made poor," LaDuke writes.

Many of the great U.S. fortunes are based on somebody else's wealth—the natural resources of Native Americans.

"In 1895, White Earth 'neighbor' Frederick Weyerhaeuser owned more acres of timber than anyone else in the world." Today, descendant companies of Weyerhaeuser continue to clearcut what remains of the Minnesota pine forests.

In upstate New York and Canada, the Mohawk nation retains land in scattered reservations—a tiny fraction of their former possessions. The Akwesasne Mohawk Reserve borders the St. Lawrence River. Families that once relied on fishing and farming have been forced, she writes, to abandon their livelihoods because the river is so polluted with PCBs dumped by General Motors, and air pollution deposits have poisoned the land.

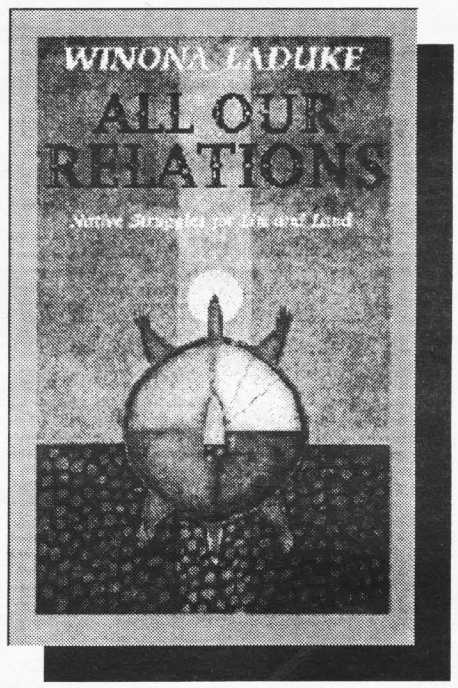
"Many of the families used to eat 20-25 fish meals a month," LaDuke quotes an Akwesasne environmental expert as saying. "It's now said that the traditional Mohawk diet is spaghetti."

All Our Relations features another half dozen case studies of corporate and governmental assaults on Native American lands and livelihoods.

Dispossession of Native American lands has led to what LaDuke calls "structural poverty." Structural poverty, she told us, "ensues when you do not have control over the land or any of your assets."

"It is not a question of material wealth, but having conditions of human dignity within the reservation," she says, citing a litany of devastating statistics on Native American poverty rates, crime rates, and access to health care. "You can throw whatever social program you want at this, but until we are allowed to determine our own destiny, these are the problems we are going to face."

Dispossession has inflicted on Native Americans an intertwined spiritual poverty as well, she says. "You have



photos courtesy of Tibor Breuer

some [Native Americans] whose whole way of life are based on buffalo, but we have no buffalo. This loss causes a kind of grieving in our community."

But LaDuke's *All Our Relations* is as much a hopeful as a depressing book. She chronicles Native American resistance to incursions from multinational corporations, government agencies which frequently act to further corporate interests, and a white-dominated society which too often maintains a settler mentality.

She profiles women like Gail Small, "the kind of woman you'd want to watch your back at a meeting with dubious characters." An attorney, Small runs a group called Native Action, which has led the strikingly successful fight against coal company strip mining on the Northern Cheyenne and other Montana reservations. Native Action has also pushed for affirmative development proposals, forcing the First Interstate Bank System to provide loans to Northern Cheyennes through use of the Community Reinvestment Act and helping establish a Northern Cheyenne high school.

LaDuke herself is an inspiring figure, working with her White Earth Land Recovery Project not only to pressure states and the federal government to return Native American lands (which because they are government held, would not require the displacement of any individual property holders), but also trying to enact a sustainable forest management plan for White Earth, supporting the development of wind power on the reservation and establishing a project, Native Harvest, to "restore traditional foods and capture a fair market price for traditionally and organically grown foods" such as wild hominy corn, organic raspberries, wild rice, buffalo sausage and maple syrup.

All Our Relations is a wonderful read and an important book—both for telling a story of plunder and exploitation too often forgotten, and because, as LaDuke notes, "this whole discussion is really not about the Seminoles and the panther"—or other particular problems facing particular groups of Native Americans—"it is really about America."

Russell Mokhiber is editor of the Washington, D.C.-based Corporate Crime Reporter. Robert Weissman is editor of the Washington, DC-based Multinational Monitor. To subscribe to Focus on the Corporation, send an e-mail message to listproc@essential.org with the following all in one line: subscribe corp-focus . All columns are posted at http://lists.essential.org/corp-focus ●

Union Contract Wanted at Powell's Books

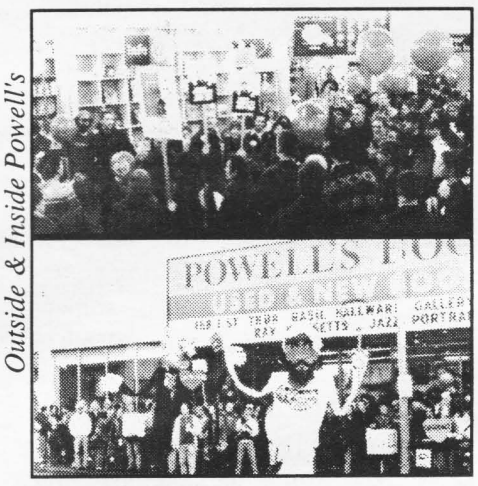
Greg Bye

Portland, OR -- On February 12th, hundreds of demonstrators converged on Powell's City of Books to show their support for the Powell's workers struggle for a union contract. It was a festive atmosphere with brightly colored balloons filling the air and the singing of the old union tunes could be heard throughout the building. And since it was almost Valentine's Day, hundreds of cards with witty greetings were signed, sealed and delivered to the home of owner Michael Powell. A great time was had by (nearly) all.

The Powell Union drive began on 9/14/98. According to union bargaining team member Carol Edwards, the spark to unionize was provided by a paltry wage increase proposal from management. Despite profit margins exceeding the industry average, management offered ninety-five percent of the employees a two percent raise and the remaining five, a whopping three percent. This offer, along with recent de-skilling structural changes in the workplace, convinced a small group of workers that a union was needed.

The organizers selected local 5 of the International Longshore and Warehouse Union (ILWU) to represent them, and after a long hard organizing drive, the majority of Powell's workers voted in April to go with the union. Negotiations for a contract began a year after the drive began.

This reporter asked Carol Edwards on the state of the contract negotiations. She said that negotiations on wages were advancing, as both sides have presented proposals. Unfortunately, the same is not true for the issue of management rights. It seems that Powell's wants "a broad laundry list of managerial rights." Among these "rights" are provisions for unilateral changes in scheduling, in job descriptions, and in work locations (Powell's has several stores throughout the Portland area). These provisions, Edwards explained, would leave workers open for whimsical abuse by the bosses. For example, she said that under the company's proposal, a manager could "call you at midnight and order you to dig ditches in the [Portland suburb of] West Linn." The collective response to management's mantra of "Trust us on this one," is "Trust has been broken."



Outside & Inside Powell's

Other issues include a Successor Clause, which means that, if Powell follows through on his threat to sell, the new owner will be bound by the existing contract. Another is over the nature of Powell's as a union workplace. Management wants Powell's to be an open shop like unions found in reactionary right-to-work states. This will, among other things, force the union to collect dues from members individually, wasting time that could be spent on more important matters. The workers want the same union shop provision that were won during the New Deal era.

When asked what the public can do to help advance contract negotiations, Carol Edwards suggested that customers inform the manager on duty that a union contract will enhance their Powell's shopping experience.

Letters and e-mails of support to:
Powell's City of Books
1005 West Burnside
Portland, OR 97209
help@powells.com ●

Wrongly Fired? Harrassed?

BOSS WATCH

Call the Olympia Workers Association

705-3433

Abused? Mistreated? Unfairly Paid?

Crossing the Line

Labor of Love: Oral History of Helen Lee, Part 1

Oral History by Megan Davis

Olympia native Helen Lee has been an energetic activist in this area for over twenty years, primarily over labor struggles. She has spent the last several years directing The Evergreen State College's Labor Center, which assists workers in organizing both on and off campus. Helen just moved away last month to take on a new organizing opportunity in the Bay area. I interviewed her for this oral history at Traditions on her birthday in spring of '99.

I was born right up the hill, on what is called Hospital Hill to a lot of folks that were born here.... It's the old St. Peter's Hospital, and it's now an old folks' home. It's not only where I was born; it's where I got my first job. I mean, my first job that I used a social security number. And it's where all seven of my brothers and sisters were born.

I had to leave Olympia as a young person because it... was pretty bad. Evergreen wasn't here. It was a really white town. Even the city government was set up with this mayor, and he dictated everything. I was so impacted by the civil rights movement and the women's movement, that... probably like a lot of young people in a small town, it felt really suffocating to me. But once I was a young mother, Olympia took on a completely different light to me. It was where my family was, it's where my support mechanisms were.

When I came back, because of Evergreen there was a lot of opportunities, even in this little town, to struggle around issues in a microcosm of what the world might be. Although I still believe that Olympia is in a bubble world. And especially because of its whiteness. So that's why hanging out in New York or Atlanta or in Mexico, or wherever the opportunies have taken me... I recognize that the vibrancy and amazing-ness of being in a culturally diverse place is a thousand times more interesting than being in a white community, on about a hundred different levels.... The fact that Olympia is getting a little more diverse, just in terms of population - every time it's a little tiny bit more diverse is an opportunity for Olympia to change and mould around that and become so much better.

The Labor Center

I'm really lucky to be director of this program. It's a program that I was involved with building, so it's sort of like motherhood. You get this opportunity to create something, and then depending on how well you do in the world of nurturing and creating something, you can create something that's wonderful, that comes back and gives you back all these things. That's how I feel about my kids. Ultimately I've gotten more out of them than they ever could possibly get from me. And that's sort of the way I feel about the Labor Center and it's sort of what my life is.

My political life and my work life are very intertwined.... The work of the local Labor Council, which is where I happen to put my political energy, co-sponsors stuff like our Labor Day event and our Centralia mural project event. So I'm able to draw the resources from both organizational "hats." One isn't successful without the other. So I'm able to have that holistic ability. Steelworkers that I work with as part of the work around labor education, they go to work, they're steelworkers, and then they clock out of their job that they have to do for a living, and then they go to the union hall and do their political activist work. So everything's in compartments. And I'm really lucky that it's not [for me].

Beautiful constitutional democratic processes, and then vertical businesses that run the organization. And those are rubbing constantly against each other.

Eighty percent of my work is with rank-and-file members out in the community. It's a misnomer that a lot of my work is with students. They get about twenty percent of my time. So most of my work is with people that are in some sort of stable work environment- or as stable as it can be, in a restructured global economy under capitalism. So I have a sense of stability with those people.

[With] the transient population of students I'm trying to learn how to be an organizing mentor.... Something that I've started talking to students about doing is writing about their activist work at Evergreen, and trying to make it so it's published, so that other students who come after them will move the progression along in changing something. Because the issue of student workers was very much an issue back in the '70s, and there was incredible work around it. And it didn't go anywhere because of the [students'] transient natures. And I think the administration hopes for that: "Well, they'll graduate." Because there is a cycle that happens. Usually your activism peaks around your senior year. And just about the time you're really starting to hone your organizing skills, you graduate...

There's a guy, Alec Hamilton, who really understood some of the complex nature of student workers on campus. I got him to write about it, and the writing that he did ended up being the basis for some of the work that is now being done. And it's escalating at a much better pace than it would have if somebody wouldn't have been able to do all the research on what had happened. And I think those lessons happen within our own organizations as well.... There's a transient nature of political work because it's so fragmented. You may be working on this for a while, and then over here, this, and since nobody tells us stories, and we don't utilize stories, then people have no way to try to learn. So we just keep reinventing and reinventing and re-doing. And there's no reason for that.

I think the nature of our public school system is to set people up not to know about their history, and not know about the history that would make sense. The work that I'm so wedded to and so connected to is popular education. "Popular education," Hillary Stern said, "it's the marriage of education and organizing..." I think that education should really be about organizing, and organizing should be about education. When workers start hearing their own history, and start recognizing what's happened before, they just explode with excitement! And when students learn that there's things that they can do and they don't have to reinvent the wheel, then they can move farther along the track.

Organizing Horizontally: Popular Education

I have seen lots and lots of examples in my life where if you organize in a particular way you bring in a lot more people. And I think that some of it is the nature of the democratic process, and being able to really see how to build ownership into what you're doing. I think that there's such a tendency to have the agenda ready and want to mobilize people, instead of organizing people to create their own world. And I think that tendency is embedded in the whole pragmatic struggle in the labor movement, and all the movements we work in. And the whole sectarian political parties are based, of course, on the nature of who's going to be setting the agenda. The vangaurd? The leadership? The rank and file? And that's part of the reason I've personally never been attracted to sectarian political parties - because I'm not into having somebody set the agenda. I'm into seeing the democratic process create the agenda. And that doesn't fit into a lot of sectarian political rules.

The labor movement is horizontal but the business part of running a union is vertical. I often tell people that that's the contradiction that we're always fighting. Beautiful constitutional democratic processes, and then vertical businesses that run the organization. And those are rubbing constantly against each other. The business of running a union is a business. The model they picked was the only system they knew. They didn't say, "We have this wonderful constitutional thing of this principled labor movement, and our constitution is very horizontal and democratic, so let's have a co-op to run our organization." They said, "No. We'll run a business." And it's very vertical, with top-down decision-making and everything else.

Popular education - this sense that, based on people's own experiences, that's

how they'll come up with their own solutions - it really avoids the trappings of a hierarchical process. Sarah Ryan told me, when we were running today, [that] it isn't as if, in popular education, you're not creating a framework. I mean, it's not anarchy. It's not like you're not giving up the power of your position in the scenario. You're very much part of it. You're feeding in a framework, and your vision into the framework. But you're also sharing that by setting up a framework that allows people to come up with their own stuff... It's a very powerful role, all by itself. And that's why we don't understand where [organizers] need to have complete control. That need to control is such a bad thing for the movement.

This nature of what organizing is - it's a ponderous question. The folks that have taught me the most are the folks that have really listened, too, really strongly. I think that it holds true about organizing in your community... about not being arrogant and recognizing your own privilege. Certainly my privilege, despite coming from my background, is that I'm a white person, that I live in a privileged, little town. It's a small town. It doesn't have big city problems. I recognize all those privileges that I have.

And if you're going to be an organizer and be successful, you have to really think about what organizing is. You don't go in as an organizer and give people a fish, because the fish is going to be eaten and then people will starve to death. You don't tell people how to fish, because pretty soon the poles will break and the water will be polluted and they won't get any fish anymore. But if you show people how to organize, they'll come up with their own solutions and they'll figure out what they need in their own community, and they'll be successful. I think that really holds true, and is something that really works.

I think we're living in really exciting times. I think that apathy is a correct political response when people aren't given anything to do. I think that organizing really does change people, and it's exciting. I think that people have a basic sense that they'd like the world to be different, if they're given an opportunity to change it. I don't think that people are inherently evil in any way. So some of my driving spirit is a belief in humanity, and there's economic structures that might be evil in the way they're structured, but I don't think people are. So I think that we have a great capacity for healing ourselves and changing things. Maybe that's just a rationale for bringing three children onto this planet, who are inheriting a continued sludge of existence, but I don't feel particularly cynical about the future.

end of Part 1 ●

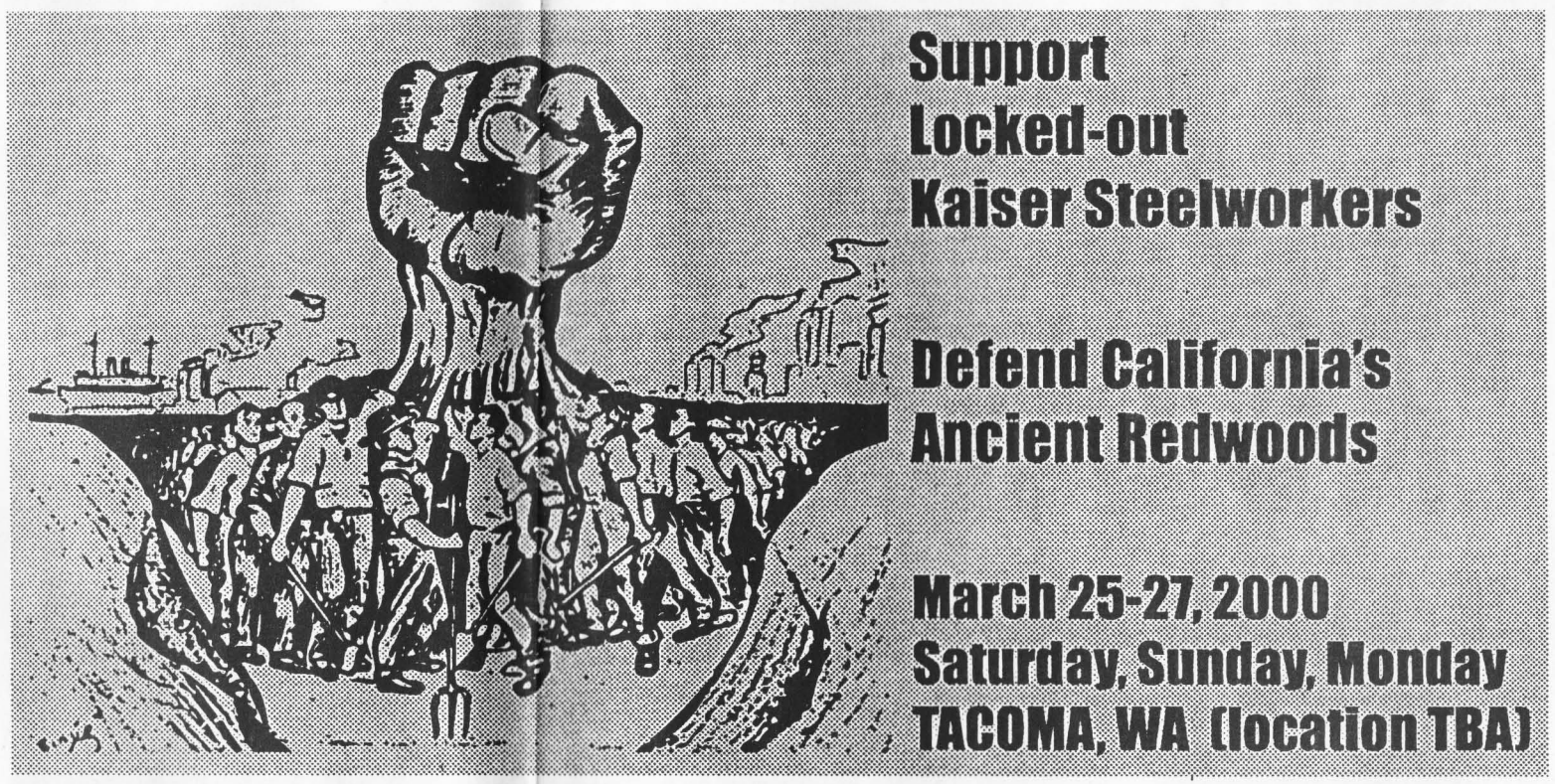
I Support Locked-Out Kaiser Steelworkers

& Defend California's Ancient Redwoods

Directions on how to make a BUMBERSTICKER: 1. Cut along dashed line 2. Use clear packing tape to cover cutout. 3. Use more packing tape and apply to dry bumber.

STAND UP TO CORPORATE GREED

Mass Nonviolent Protest Against Kaiser Aluminum/Maxxam



SUPPORT LOCKED-OUT KAISER STEELWORKERS IN WASHINGTON STATE!

On March 25-27, a coalition of environmentalists, labor union members, students, community activists, people of faith and other concerned citizens will use the power of mass nonviolent protest to show solidarity with the struggles of locked-out Kaiser Aluminum Steelworkers. Maxxam, owned by corporate raider and former savings and loan (S&L) tycoon Charles Hurwitz, acquired both Kaiser Aluminum and Pacific Lumber Company in the 1980s using junk bond financing. To help pay off these junk bonds, Hurwitz sold or closed half of Kaiser's plants. He then demanded wage and benefit concessions, job cuts, and contracting out for union work. Hurwitz's demands left the 3,000 United Steelworkers members with no choice other than to go on strike in September of 1998. Increasing his anti-labor, pro-greed stance, Hurwitz hired "scab" replacement workers and then locked-out the Steelworkers on January 14, 1999. The lockout (which is one of the longest and largest in US labor history) continues to this day.

DEFEND CALIFORNIA'S ANCIENT REDWOODS!

After it was acquired by Hurwitz and Maxxam, Pacific Lumber (a large private holder of ancient redwoods in Northern California) accelerated "liquidation logging" of the remaining ancient Headwaters forest to restructure Hurwitz's debt. This clear-cutting, which is ecologically devastating, has sparked environmental lawsuits and some of the largest environmental protests in the US.

JOIN THE ACTIVISTS WHO EXPOSED THE WTO!

Students, environmentalists, union members, community activists, people of faith and concerned citizens banded together in the streets of Seattle to protest the most powerful, undemocratic institution on earth, the World Trade Organization. Now this same coalition will stand together again to challenge corporate greed in our own region. Kaiser/Maxxam Corporation epitomizes what is wrong with the current economic and political system: profit of a few at the expense of communities, the environment and our future. A new world is possible and a global movement of resistance is rising up to make it happen. Join us.

info: 206/654-6779 — kim2@chickmail.com — agitprop.org/artandrevolution/kaiser

"Providing a voice of power and dignity for state employees for over 50 years."

WASHINGTON FEDERATION OF STATE EMPLOYEES AFSCME AFL-CIO

Make your impact on the World!

Washington Federation of State Employees
AFSCME • AFL-CIO
PO Box 105 Olympia, WA 98507 Phone 943-1624

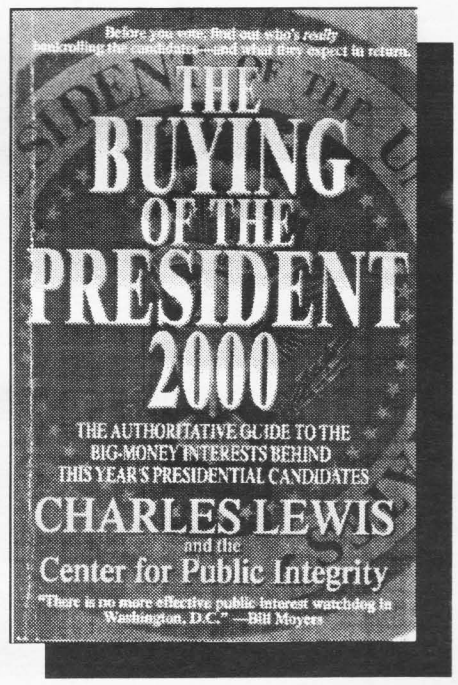
Mix 96 fm KXXO

"Soft Rock for the Great Northwest"

Rockway-Leland Bldg. • Downtown Olympia

Book Review:

The Buying of the President 2000


Before you vote, find out who's really controlling the candidates—and what they expect in return.
THE BUYING OF THE PRESIDENT 2000
THE AUTHORITATIVE GUIDE TO THE BIG-MONEY INTERESTS BEHIND THIS YEAR'S PRESIDENTIAL CANDIDATES
CHARLES LEWIS
and the
Center for Public Integrity
"There is no more effective public interest watchdog in Washington, D.C." —Bill Moyers

Alice Zillah

As a politically radical U.S. citizen, I know that there's virtually no difference between the Democrat and Republican parties in this country. I've read *Manufacturing Consent*, I've seen Bill Clinton in action for the last eight years, and, when I was an Evergreen student, I participated in countless Political Economy seminars that really drove the point home.

But sometimes I find myself in conversations with coworkers or relatives, unable to articulate exactly why it's pointless to vote for the "lesser of two evils". I won't be persuasive if I say, "They're all part of the same big-money system that perpetuates itself by creating the illusion of division so that citizens will feel there's some meaning to participation by voting..." No, then I get the look that says, "You went to Evergreen, didn't you?"

It's a concise, well-written expose of the hypocrisy of the presidential candidates who stuff their pockets with corporate money while claiming to represent all of us.

What is effective is having FACTS at my disposal. Since I got the book, *The Buying of the President 2000* (subtitled, "The Authoritative Guide to the Big-Money Interests Behind This Year's Presidential Candidates"), I have felt much more prepared for these conversations. In fact, when Al Gore stopped by my neighborhood a few weeks ago, I was all geared up to grill him about his campaign contributions and the stocks he owns. Unfortunately, I didn't arrive two hours early and thus could not get into the gym where he was speaking (who *were* all those people anyway?).

The Buying of the President 2000 is published by the Washington, DC-based Center for Public Integrity, which also published *The Buying of the President* in 1996. That year, half the candidates agreed to interviews with the Center. Because of the effectiveness of that book in exposing the major companies funding the candidates, this year not one of the presidential contenders consented to an interview.

In a highly readable style, the authors take on each of the leading candidates as well as the Democratic, Republican, and Reform parties. Each candidate and party gets it's own chapter focusing on the funding mechanisms behind the scenes. In addition to illustrating how a candidate's political life and "convictions" have been shaped by endless corporate handouts and backroom deals, the book lists each politician's "Top Ten Career Patrons." These are the corporations and organizations that have donated thousands (and hundreds of thousands, in the cases of Gore, Bush, McCain, and Bradley) to each candidate in order to gain some major weight in the policy arena.

Though published just last month, "The Buying of the President 2000" was written during last fall, and thus includes chapters on candidates who have since dropped out of the race, such as Elizabeth Dole and Gary Bauer. These chapters are interesting nonetheless. (For instance when Dan Quayle, a close friend of big business, was senator, he led the effort to allow companies to increase their air pollution emissions without notifying the EPA. The Eli Lilly Company, among others, has rewarded him with tens of thousands of dollars for his loyalty.)

Below, for the four leading candidates, are some examples of the wealth of information that this book has to offer:

Al Gore: The leading Democratic contender has had long and cozy relationships with big business, following the example set by his father, the former Senator Al Gore, Sr. His supposed love of the environment is belied by his support for NAFTA and his actions in other environmental matters. In 1995, Gore, through his recommendations to President Clinton, helped push through the largest privatization of federal property, ever. 47,000 acres of land - the Elk Hills Reserve in California - were sold to Occidental Petroleum Corporation, tripling the oil reserves of Occidental immediately. It was hardly a coincidence that Al Gore's father owns $680,000 worth of stock in Occidental.

Gore has also portrayed himself as an anti-tobacco crusader, saying he wants to "put his heart and soul into the cause of protecting our children from the dangers of smoking." But, back in 1988, when it served his purposes to do so, Gore said, "Throughout most of my life, I raised tobacco... I've hoed it, I've dug in it, I've sprayed it, I've shredded it, spiked it... and sold it." (Actually, Gore had a privileged private-school childhood and has never done labor in his life, so who knows what he has talking about.) Gore has supported federal tobacco subsidies and has been rewarded with $65,490 in contributions from tobacco companies.

Gore's top ten career patrons include the BellSouth Corporation, Viacom, Inc, Citigroup, Inc, and the Walt Disney Company.

Bill Bradley: The former Senator from New Jersey was the number-one recipient of contributions from pharmecutical companies while in congress. When Bradley helped to craft the Tax Reform Act of 1986 (which incidentally lowered the ceiling on what is considered middle-class, resulting in less taxes for the wealthiest and more taxes for the middle-income brackets), he deliberately left alone Section 936 of the IRS code. Section 936 was loved by the drug industry because it allowed large U.S. companies to get a huge tax break by moving their manufacturing plants to Puerto Rico. Drug companies benefit even more under Section 396 because they can transfer patents to their Puerto Rican subsidies, saving additional taxes. The General Accounting Office estimated that from just 1988 to 1990 this loophole saved 26 drug companies 10.1 *billion* dollars.

During his time as a senator, Bradley won at least 100 million dollars worth of reduced tariffs for drug and chemical makers. Bradley fought hard against tariffs on toxic pesticides, including those classified as organophosphates, which were originally developed by the Nazis for chemical warfare (today these are used on the food we eat).

Bradley's top career patron's include Time Warner, Inc, and two companies that also support Gore - Citigroup, Inc, and the Walt Disney Company.

George W. Bush: The man know as "shrub" in Texas has been very well benefited by his father's name, business, and governmental connections over the years, and has repaid these debts through his friendliness to big business as governor of Texas. Texas has the largest volume of air pollution in the state, and Bush has done next to nothing about this as governor. In 1997 Bush helped to derail the efforts of the Texas Natural Resources and Conservation Commission, which was taking steps to reduce industry emissions. Bush worked with Exxon, Amoco, and chemical manufacturers to come up with a voluntary plan, under which companies wouldn't be punished if they didn't reduce emissions. Major polluters responded with $566,000 in contributions for Bush's two campaigns for governor.

Two of Bush's top career patrons are the Enron Corporation (an oil and gas company) and the Farmers Group, Inc. (insurance).

John McCain: McCain loves to view himself as a radical outsider who will propose sweeping campaign reform and not be influenced by big business. But as an Arizona senator McCain has consistently taken big money from big business, and rewarded these companies with legislation that favors corporations over individuals. One example is the favor that McCain did for the Del Webb Corporation, which is one of the largest builders of subdivisions in the country. In 1997 the House of Representatives voted in favor of legislation that would have expanded the Red Rock National Conservation area in Nevada. But Del Webb wanted the land for its housing developments. Since the company donated $56,535 to McCain's campaigns over the years, Del Webb's lobbyists knew they could count on him to block the legislation. Through some complicated string-pulling, McCain was able to put loopholes in the legislation that enabled Del Webb to buy the land for about 8 million dollars less than it was actually worth.

McCain is a loyal friend of the telephone companies, the Boeing Corporation, the railroads, and real-estate companies. Some of his top ten career patrons include U.S. West, AT&T, the Del Webb Corporation, and the BellSouth Corporation.

Even for those of us who are already well aware that politicians are bought and sold in this country, *The Buying of the President 2000* provides excellent facts to back up our arguments. The limitation of the book is that its scope is somewhat narrow: it doesn't question the fairness or equity of our electoral system in general. There is no broader critique or examination of how a capitalist government exists to benefit the top tier and maintain the social structures that allow big businesses to run rampant. But that's not the aim of the book either. Instead, it's a concise, well-written expose of the hypocrisy of the presidential candidates who stuff their pockets with corporate money while claiming to represent all of us. I recommend it to everyone who considers voting next fall. ●

Since 1973
Rainy Day Record Co.
Hours: 10-8 M-Sat 12-5 Sun
Music • Videos • Skateboards
Division & Harrison intersection • 357-4755

Top Prices Paid for Fine Books and Libraries
Good Books Found, Bought and Sold
Budd Bay Books
410 Cherry Street S.E.
Olympia, WA 98501
(360) 786-6352
budbaybk@turbotek.net
Jeremy Marshall Phyllis Thornton-Marshall

New Millennium = New World?

I Don't Think So

Ron Jacobs

It's been over a month since the dawning of the year 2000 and I'm still waiting for any indication, no matter how small, that something is different. The problem is, that that something doesn't exist, unless you count the Super Bowl. For the first time that I can remember (which means since Super Bowl I), the winner of that over-hyped game was not a foregone conclusion. However, when one gets back to things that really matter—you know, things like war and peace, justice and freedom—the horizon looks just as bleak as it did about this time a hundred years ago.

In Austria, the government is now composed of a coalition that includes a party whose leader is a Nazi apologist named Joerg Haider who would like nothing better than to see a new Reich. This is a man who was quoted on February 12th of this year as saying that Turks and other foreign workers in Austria should have to "prove" that they are worthy of living in Austria. In addition, he has suggested a guest worker policy that would allow foreigners who come to Austria to work to remain only while needed by employers. Haider went on to say: "The number of foreign children in schools is very high. Austrian children cannot learn their own language. For this reason we have proposed that the number of foreign children in classrooms be limited to 30%." Despite the immediate revulsion of most of the western world to his party's inclusion, there are just as many politicians who ask that his party (rather ironically named the Freedom Party) was elected and that democracy should be allowed to follow its course. Talk about lack of historical memory! Hitler was also elected and he was real great for democracy, right?

If one looks closer, one also finds politicians with opinions frighteningly similar to Haider's in most of the world's nations, including the United States. George W. Bush and many others in politics (candidates and legislators) are on record as supporting similar programs for immigrant workers in this country. One proposal, known as the "temporary bracero" program virtually echoes the Haider program. Bush has expressed support for this program, and recently pledged to revisit guest worker programs and other ways for immigrants to come into the country, but said he would insist on immigration controls and a waiting period before citizenship, giving immigrants time to "prove" that they are worthy of living in the US. Patrick Buchanan is on record as supporting a number of anti-immigrant initiatives including, but not limited to, outlawing the use of any language but English in U.S. classrooms.

War for Profit and Power Continues

Recent threats against the people of Iraq have revived the possibility of another all-out attack on that country by US and British forces. Once again, the convoluted reasoning for any such attack goes something like this: If Iraq won't accept the intrusion of arms inspectors from the countries of its enemies, its enemies will attack the Iraqi people with weapons of mass destruction. Either way, the sanctions that are killing hundreds of Iraqis each week will continue, with or without any military attack. Iraq is a country which was formed to fit the needs of the British empire after World War I and is now being strangled to suit the needs of the U.S. empire.

As I write, Congress is voting on whether or not to give the Colombian government over $1 billion, most of which would go to the military.

Meanwhile, to the south of us, the civil war in Colombia is slowly moving towards even greater US involvement in the war against the revolutionary forces there (Fuerzas Armadas Revolucionarios de Colombia - Ejercito del Pueblo (FARC-EP)). As I write, Congress is voting on whether or not to give the Colombian government over $1 billion, most of which would go to the military. As anyone who reads the news knows, the Colombian military is closely tied to the right-wing paramilitaries and the drug lords these paramilitaries work for. However, if one is to believe the supporters of the bill (including Bill Clinton and dozens of legislators from both parties), it is only the FARC-EP revolutionaries who have anything to do with the drug trade in that country and this is why they are being targeted. If one examines the situation more closely, however, they find that although FARC-EP taxes the farmers who grow the raw product (coca and opium), they are not involved in any other aspect of the drug trade nor do they directly profit from it. As to why the revolutionaries do not just try their hand at the electoral process as some US officials have suggested, well, they have. In the early 1990s, a truce was brokered between the government and the major revolutionary groups that allowed the latter to run candidates. Many of these candidates won their respective elections and, within a year, many of them were dead, killed along with many of their supporters by the military and extra-military death squads. So they went back to the armed struggle—a struggle certain to become even more armed in the coming months if the warmongers in Washington have their way. It is also a struggle that has little to do with drugs and much more to do with control of "traditionally US-held turf" and oil. In fact, just recently the military and police attacked members of the indigenous U'wa nation who are refusing to let Occidental Petroleum drill on their traditional land. Already operating oil wells in other parts of Colombia have been protected by the military for years.

One Big Prison Yard

On February 14th, there were over 2 million people imprisoned in this country. Bob Dylan's observation that "this whole world is one big prison yard, some of us are prisoners and some of us are guards" becomes closer to the truth with each new day and each new law designed to imprison those left out of the new global economy: the poor and working people, immigrants, many of the young, and many African-Americans and women. There is a reason why drug laws grow harsher every year—they provide a palatable and easy means of controlling the aforementioned groups. Additionally, many of these prisoners are being used for what is essentially slave labor. The corporations involved pay very minimal wages while the government uses our tax money to pick up the bill for the inmates' clothing, meals, and living quarters. Although ovens don't exist in this country's prisons for those who can no longer work, the economic aspects of Hitler's slave camps do.

Besides, the state does enough killing without ovens. Executions continue unabated, both in prison and on the street. The case of Mumia Abu Jamal is probably the best-known of any death row prisoner in the world right now, but he is certainly not alone. In Texas alone there is an execution a week, thanks to George W. Bush. Once again, I use Bush as an example not because any of the other leading politicians hold positions that are fundamentally different from his, but because he most clearly represents the arrogance and self-righteousness of his class. As long as the United States continues to allow executions, it has no claim to the label humanitarian. What, after all, is humane about murder, no matter what the supposed reason?

Who protects that class? The police, of course. Right now, there are two trials going on in New York state concerning police attacks on civilians. In the case of Abner Louima, who was sodomized with a billy club by police in a precinct station bathroom, a second cop in the case is on trial for assisting the cop convicted of the actual crime. In Albany, the case against the killers of Amadou Diallo continues. In the first trial, the lawyers for the police are claiming that Louima is a liar; and in the latter, the cops are claiming that they were justified in firing 41 bullets at an unarmed man, whose only real crime was being a black man in a poor neighborhood. If these officers get away with what they did, it will once again be open season for the police on the poor and non-white in New York City. In addition, if they do get away with this murder, I hope the people of New York respond appropriately.

What Can Be Done?

This minimal survey of the situation proves that the powers-that-be don't plan to change the world situation. After all, it serves their interest just fine. That means it is up to us to effect the changes needed to make the world a decent place for all of its citizens, not just those at the top. The ongoing actions against the World Trade Organization (WTO) and other globalist institutions like the International Monetary Fund (IMF) and World Bank are positive steps. However, we need to build sustaining actions that do more than just oppose these imperial institutions, but also make lasting changes in the living situations of the world's majorities. Most importantly, we must be careful of those who suggest that globalization will eventually benefit us all—this train of thought is just the international version of Ronald Reagan's "trickle-down" theory. It's a lie. The only thing that trickles down is the waste run-off from capitalist exploitation.

We must oppose military interventions by the imperial powers, especially the United States, no matter what their supposed rationale—humanitarianism, or halting the distribution of drugs or the stockpiling of weapons of mass destruction. Although this aspect of the struggle should be the easiest to figure out, for some reason progressives and others on the left seem to have the most difficulty here. One need only look at the divisions that occurred over the NATO attack on Yugoslavia in 1999, and the continuing lack of popular concern over the deaths of Iraqi citizens at the hand of the US and British militaries to see that the antiwar movement is confused, to say the least. Those of us who maintain a consistent anti-imperialist analysis need to step up and make our view known if we are to prevent greater US intervention in any of the countries mentioned above or elsewhere.

If we are to slow the imprisonment trend, we must examine alternatives to the so-called war on drugs, including legalization. As most every American knows, the current policy is a thinly disguised means of locking up the poor and disenfranchised and does nothing to solve the drug problem. It is a problem that stems most often from poverty and despair, and prison is never a solution for either of those phenomenon. In addition, Mumia's case must become paramount. If his case is heard again, the pressure must build to insure that his trial is fair, open, and without prejudice. If he is killed by the state, there is no hope for those on death row with less visibility. Nor is there much hope for the future of justice in America if he dies, or if the policemen in the Diallo case get off.

As for the presidential elections, ignore them. There is no man running (who can win), who represents any interests other than those of corporate America. As the saying goes, "If god had wanted us to vote, (s) he would have given us candidates." Which, in some local races (s)he occasionally does. For example, here in Vermont, the Progressive Coalition has finally gone beyond their role of gearing up to re-elect Bernie Sanders every two years and actually formed a party. The party supports single-payer health care, a living wage and other issues dear to working and poor people (working or otherwise) and is running candidates across the state, including one for governor. If he can win, it will be an important victory for progressive forces across the nation. ●

Olympia Networking Services
http://www.OlyWa.Net
OlyWa.net
Communicate Globally,
Connect Locally!
Proudly providing hi-performance internet services
to the South Sound community since 1995.
OlyWa.Net features: DSL, v.90 Dial-ups, Domain hosting,
Server Co-location, Frame Relay, Web design, etc.
204 Quince St. NE #202 Olympia, WA 98501 USA
Call Olywa Today! 360.753.3636

the PRISON INDUSTRY
capitalist punishment

Study posted at <www.cjcj.org/punishingdecade>

Washington, DC — The Justice Policy Institute reports that the U.S. Prison and Jail population topped two million for the first time on February 15, 2000 the day after the nation celebrates Valentine's Day. Using the most up to date Justice Department statistics and trends, the Institute estimates that the U.S. now has the world's largest incarcerated population, and highest incarceration rate. Just six weeks into the new millennium, America has earned the distinction of having a quarter of the world's prison population, despite having less than 5% of the world's population.

"There is little to celebrate this Valentines day," stated Vincent Schiraldi, Director of the Justice Policy Institute. "The ascendance of prisons as our decade's major public works project and social program is a sad and costly legacy."

JPI's report, "The Punishing Decade: Prison and Jail Estimates at the Millennium," shows that the imprisoned population grew at a faster rate during the 1990s than during any decade in recorded history. America entered the 1990s with 1,145,300 inmates in its jails and prisons. December 31, 1999, there were an estimated 1,983,084 adults behind bars, and by the end of the year there will be 2,073,969.

The prison growth during the 1990s dwarfed the growth of any previous decade; it exceeded the prison growth of the 1980s by 61%, and is nearly 30 times the average prison population growth of any decade prior to the 1970s.

The Institute estimated that $39 billion will be spent to operate America's prisons and jails by yearend 1999, a figure which will grow to $41 billion by yearend 2000. The Institute also reported that, in 1995, states around the country spent more building prisons than building universities for the first time and that 2/3 of those incarcerated in prison and jail (approximately 1.2 million inmates) are imprisoned for non-violent offenses.

"Halfway through black history month, our prisons and jails represent the sad reality that one out of three young African American males are under some form of criminal justice control," stated Jason Ziedenberg, Policy Analyst at the Institute. "Two million prisoners is too many, and the nation must find alternatives to incarceration to solve America's pressing social problems."

The prison growth during the 1990s dwarfed the growth of any previous decade; it exceeded the prison growth of the 1980s by 61%, and is nearly 30 times the average prison population growth of any decade prior to the 1970s.

Moratorium a step towards abolition of the death penalty

Amnesty International USA commends the Philadelphia City Council for its courageous vote calling for a halt to executions and urges legislatures in Pennsylvania and across the nation to enact moratoria on the death penalty.

Growing numbers of local and state legislatures are recognizing what Amnesty International and other death penalty opponents have long stated: that the death penalty is applied disproportionately on the basis of race, ethnicity and social status. Moreover, states often fail to maintain the safeguards required to minimize the risk of wrongful death sentences and executions. In fact, 85 people have been released from death row since 1973, either because of errors at trial or the discovery of exonerating evidence.

In February, the Pennsylvania Senate Judiciary Committee held public hearings on Senate Bill 952 (Death Penalty Moratorium Bill), which calls for a two-year suspension of the death penalty. *The Philadelphia Inquirer* has called for Pennsylvania to follow the recent example of Illinois Governor George H. Ryan, who has imposed a moratorium on executions. Amnesty International calls on Governor Tom Ridge to follow Governor Ryan's laudable example and to enact a moratorium on executions.

While endorsing a moratorium on executions, Amnesty International believes that the ultimate solution to protecting against fatal miscarriages of justice and to adhering to international human rights standards is the abolition of the death penalty. ●

Voteforaprisoner.org

On Tuesday, February 15, 2000, the U.S. prison and jail population reached 2 million for the first time in history.

This is a significant bloc of the American population, and many of its members will not be able to vote this November. This comes at a time when record numbers of voters, fed up with the system, don't even bother to vote.

Voteforaprisoner.org is going to radicalize voting again.

The idea is quite simple: our web site at http://voteforaprisoner.org matches up prisoners (and disfranchised ex-prisoners) with free-world voters in their area. The voter gives up his or her vote in order to vote the way the prisoner indicates. If you didn't plan to vote in the first place, you can participate without giving up anything.

(If you prefer, you can think of this as an endorsement process. Many people vote exactly the way their newspaper suggests; why not accept a prisoner's endorsements? Obviously we cannot, nor do we want to, force people to vote a particular way. This is a symbolic process that is not a replacement for full constitutional voting rights for prisoners, nor is it intended to be.)

The system's pretty simple: interested voters register at http://voteforaprisoner.org and prisoners can register via our P.O. box or through friends or relatives with Internet access.

Our mailing address is:
Voteforaprisoner.org PMB 671
1122 E. Pike St.
Seattle, WA 98122-3934

(Prisoners writing to us should provide their FULL address and DOC/BOP number. They should also know that due to the anticipated level of interest, and our lack of resources, we will not be able to respond personally to each postcard or letter, but we will do our best to match you up with a voter and that voter will contact you.)

When we have matched up a voter with a prisoner, we provide the prisoner's contact information by email to the voter (for information about privacy and other concerns, please see our Frequently Asked Questions at http://voteforaprisoner.org/faq/shtml). Then it's up to the voter and prisoner to establish contact.

As the election nears, you'll be able to see how many people nationwide are participating (though all personal information will be kept stricly confidential). Also, we hope to be able to provide online sample ballots for many voting districts, and information about how the candidates stand on issues that affect prisoners.

Please visit our site. We are interested in your comments and suggestions. We are also interested in donations of time, expertise, and money to help keep the project going (exact details are available on the site).

Our goals are to empower prisoners and to provoke discussion on the nature of democracy. The next phase of the project is to spread the word through the media and word of mouth in order to reach as many potential participants as possible, both inside and outside prison walls.

Your Help Is Needed

Because of the huge number of letters Books to Prisoners - Olympia Support Group receives each month and its limited resources, requests often wait many months to be filled. Thousands of letters still remain in boxes. Your help and generosity are urgently needed.

If we desire individuals in this country's prisons to be caring, thoughtful and sympathetic, then we too need to be caring, thoughtful and sympathetic. We need to "walk the talk." Please donate your time, money or books.

In greatest demand are:

English, Spanish/English, Southeast Asian dictionaries, thesaurus, new almanacs, and GED books.

Frequently requested are:

African-American, Chicano/Latino, and Native American history and progressive U.S. history.

Please donate:

- Any other good books
- Stamps and stamp money
- Money for tape, wrapping paper, and copying

Please bring donations of books to the Books to Prisoner at Olympia World News at 116 4th Ave in downtown Olympia

Please make checks payable to Books to Prisoners.

Hours: Currently, the business hours are from 9:00 am to 9:30 pm daily. Please call the message phone below and leave a message.

Address: Books to Prisoners
116 4th Ave, Olympia WA 98501

Message Phone: (360)943-2375

Books to Prisoners Monthly Events

- Open drop in work/training sessions every Thurs. 3-9 pm in the back of Olympia World News. *Training takes 1 hour. Once you are trained you can work anytime we are open.*
- **BTP Volunteer Potluck** - 3rd Sat. of the month, 3 pm at 116 E. 4th Ave.
- **Save UPC code from Western Family Products &** send to B to P, 116 E 4th Ave, Olympia, WA 98501
- Turn in Bayview and Ralph's receipts by March 31st. The program is switching to a new system.

Inmates — All correspondence to Books to Prisoners *must* go through the main branch:

Books to Prisoners
Left Bank Books
92 Pike Street
Seattle WA 98101

Letters & Briefs, cont.

at the Evergreen State College Longhouse. Please RSVP with Steve Hughes or Dennis Otterstetter:

TESC Labor Center
2700 Evergreen Pkwy NW
Olympia, WA 98505
lbrcntr@evergreen.edu
(360) 866-6000 x6525

Safeplace volunteer training

Safeplace: Rape Relief and Women's Shelter Services is now recruiting dedicated volunteers. **Application deadline is March 15th.** Training begins April 3rd. We need your time, talents and experience for:

*Counseling and referral
*Working with youth
*Answering crisis line calls
*Facilitating support groups
*Community outreach
*Fundraising
*Office work
*and MORE!

For info call 786-8754 V/TTY

Living Simply in Families

Wed., March 29 at 7:30pm
Olympia Timberland Library

Evie Mulvey, model, therapist for 30 years, and teacher with 3 masters degrees will speak. She is a mixture of Celtic and Mohawk genes, and teaches seminars on a variety of topics concerning the environment and spirituality in her home, a Federal Way woodsy acre — which has been declared a wildlife sanctuary. For more info call the NW Earth Institute at 705-2884.

Welfare Rights Organizing Coalition

WROC's planning and organizing meetings take place the **first Monday of each month from 5:30pm until 8pm at First United Methodist Church**, 5th and Boundary, downtown. WROC's support and information meeting is the third Tuesday of the month at Evergreen Vista Apartments, on the West Side of Olympia. Dinner and free childcare are provided at all meetings, and people can call 352-9716 for more info.

Dance O' Dance 2000.

We will now be seen on (TCTV channel 29) TUESDAYs at 4pm and FRIDAY at 8pm. As always, any age, any style, any experience level of dancers are welcome at any time during the broadcast. Call ahead to reserve a spotlight dance and request music: (360) 866-4524 or e-mail to justinb@writeme.com Technicians should arrive at 6pm, Dancers at 7pm. We will gather afterwards to view our creation.

Please visit the website for a complete listing of dancers and music used throughout the past 30 episodes. Sign the guestbook and forge a link, and I will reciprocate ASAP. <http://www.danceodance.com>

Want to work for human rights and social justice?
Want to learn new skills and gain work experience?

INTERNSHIP PROGRAM

PARC provides support for educators, activists, prisoners, and prisoners' families. This work includes building networks for action and producing materials that expose human rights violations while fundamentally challenging the rapid expansion of a prison industrial complex.

Internship opportunities are available in: + Outreach + Web Sites + Radio Production + Prisoner Support + High School Curriculum Development + Student Organizing + Research and Materials Production + Grassroots Fund Raising & Development

Interested? See our internship web page at www.prisonactivist.org/internship or call our office to request a brochure and an application. We look forward to working with you!

Anti-Globalization News

Other upcoming events that the group is working to help organize for are the following:

March 25-27: Boston, MA; Biodevastation Four

Teach-ins and actions to counter the BIO 2000 conference (a bio-tech conference for the entire biotech industry)

April 9-17: Washington, DC; World Bank IMF meetings

The same groups that organized Seattle want to do the same thing in DC for the World Bank IMF meetings.

May Day Actions: Shut down Wall Street, the Board of Trade in Chicago and the Pacific Stock Exchange in San Francisco.

Mayday 2000 in Olympia

Groups and individuals can start working together to build the Mayday celebrations and resistance in Olympia. Our basic idea is to have a weeklong festival/conference with awareness raising and preparation for an enormous direct action and celebration on May 1st, 2000. On this day hundreds of thousands of people around the world will also be taking creative action.

Come to our meetings and events to get more involved. Our meetings are Sundays at 3:00pm at the Praxis community organizing center, the entrance is located in the alleyway across from Orca Books, behind the fireplace supply store. If you need or can offer a ride to the meetings please call Steve Hughes at 357-4830. To leave us a message or get directions call 236-8859, email: mayday2k@graffiti.net or check our web page at www.mayday2k.org/oly

FARMWORKER AWARENESS and ADVOCACY

Mark your calendars! We are encouraging all farmworker advocates all over the country to plan activities in their communities to recognize and honor farmworkers, and fight for fairer treatment and conditions of farmworkers during the last 2 weeks of April, and to celebrate Farmworker Advocacy Day on May 2, 2000.

FARMWORKER AWARENESS WEEKS: APRIL 17-30
FARMWORKER ADVOCACY DAY (FAD): MAY 2, 2000
2 weeks of activities to support farmworkers leading up to one culminating day of advocacy
WHAT YOU CAN DO TO SUPPORT FARMWORKERS:

ON CAMPUSES

Invite Farmworkers or Advocates to speak; Show a video (Harvest of Shame, H2 Worker or other); Organize a panel of people who have worked with farmworkers or of students from farmworker families; Organize a march on your campus; Make table tents with facts about farmworkers and agriculture and put them on tables in the cafeteria; Put up posters all over campus with facts about farmworkers; Pressure your school cafeteria to stop serving boycotted goods; Organize a letter writing campaign to state and federal government officials asking them to support farmworkers; Write an article for your school newspaper about workers; Organize a delegation of students to go "into the fields" to meet farmworkers

IN COMMUNITIES

Organize a march or public presentation about farmworkers; Publicly protest a store that sells boycotted goods; Write a letter to the editor of the local paper about farmworker issues; Organize a consumer leafletting campaign to raise awareness of farmworker issues; Do presentations at churches who have an interest in social justice and encourage them to hold a day of prayer for farmworkers; Encourage churches to take up a special collection for farmworkers; Offer to do presentations for community-based organizations in your area; Organize a day of fast and donate the money that would have been used for meals to a farmworker agency

Lori Fernald Khamala, Expansion Coordinator, Student Action with Farmworkers
1317 W. Pettigrew St.
Durham, NC 27701
919-660-3652, 919-681-7600(fax)
http://cds.aas.duke.edu/saf/
<lkhamala@duke.edu>

Something for Everyone!
· Autoclave Sterile ·
· Exotic Erotic Jewelry ·
· Custom Art Specialists ·
TATTOOS PIERCING
ALTERED STATES
307 E. 4th Ave
Downtown Olympia
©1997
360-754-6623

In 1973, KAOS began as a bold experiment in broadcasting. Since that time, we have grown into the South Sound's listener-supported community radio station. Now more than ever, we at KAOS are committed to:
LOCAL VOICES
INDEPENDENT MUSIC
GLOBAL NEWS
KAOS 89.3 fm
OLYMPIA COMMUNITY RADIO
http://www.kaosradio.org

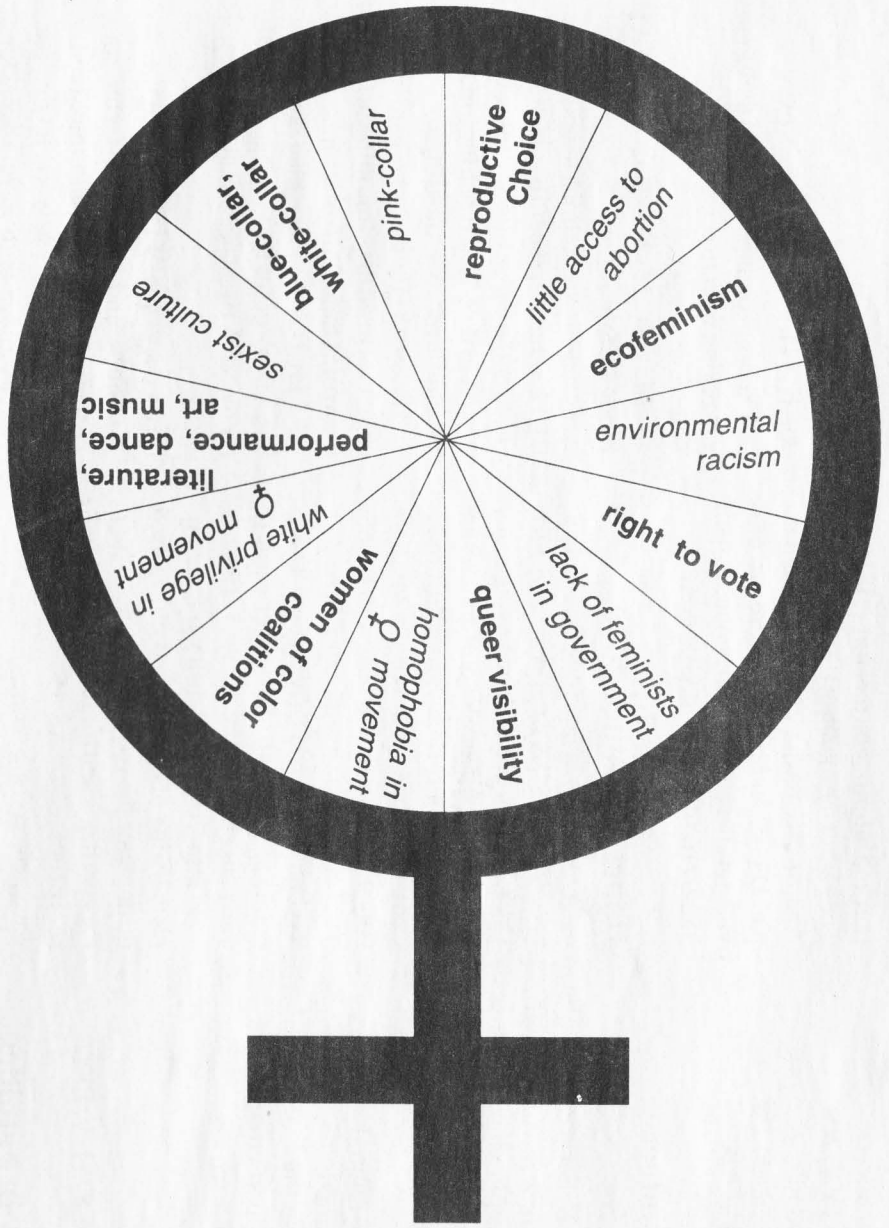
RUBBLE IMPORTS & Oddities, Co.
Mid-Winter Blues SALE
Feb.1st thru March 21st
202 W. 4th Avenue
Olympia, Wa.

JAMIE LEE & CO.
309 E. 4TH
OLYMPIA, WA
98501
786-6027
10% DISCOUNT FOR REFILLING PRODUCT BOTTLES
FULL SERVICE SALON
BOTANICAL HAIR CARE PRODUCTS
HAIR · NAILS ·
MASSAGE · PIERCING ·
SKINCARE · PEDICURES ·
FACIALS · WAXING ·
EYE LASH & BROW TINTING ·
FREE CONSULTATIONS ·
FREE BANG TRIMS

TRUTH ABOUT POWER IS SPOKEN HERE
W.I.P.

WORKS IN PROGRESS

MARCH 2000 | THURSTON COUNTY RAINBOW COALITION | F R E E



Happy Women's History Month

March 8th, International Women's Day

1 Feminist and Health Care
Pioneer Mourned
&
Olympia Terrorism
+
Make Landlords Pay!

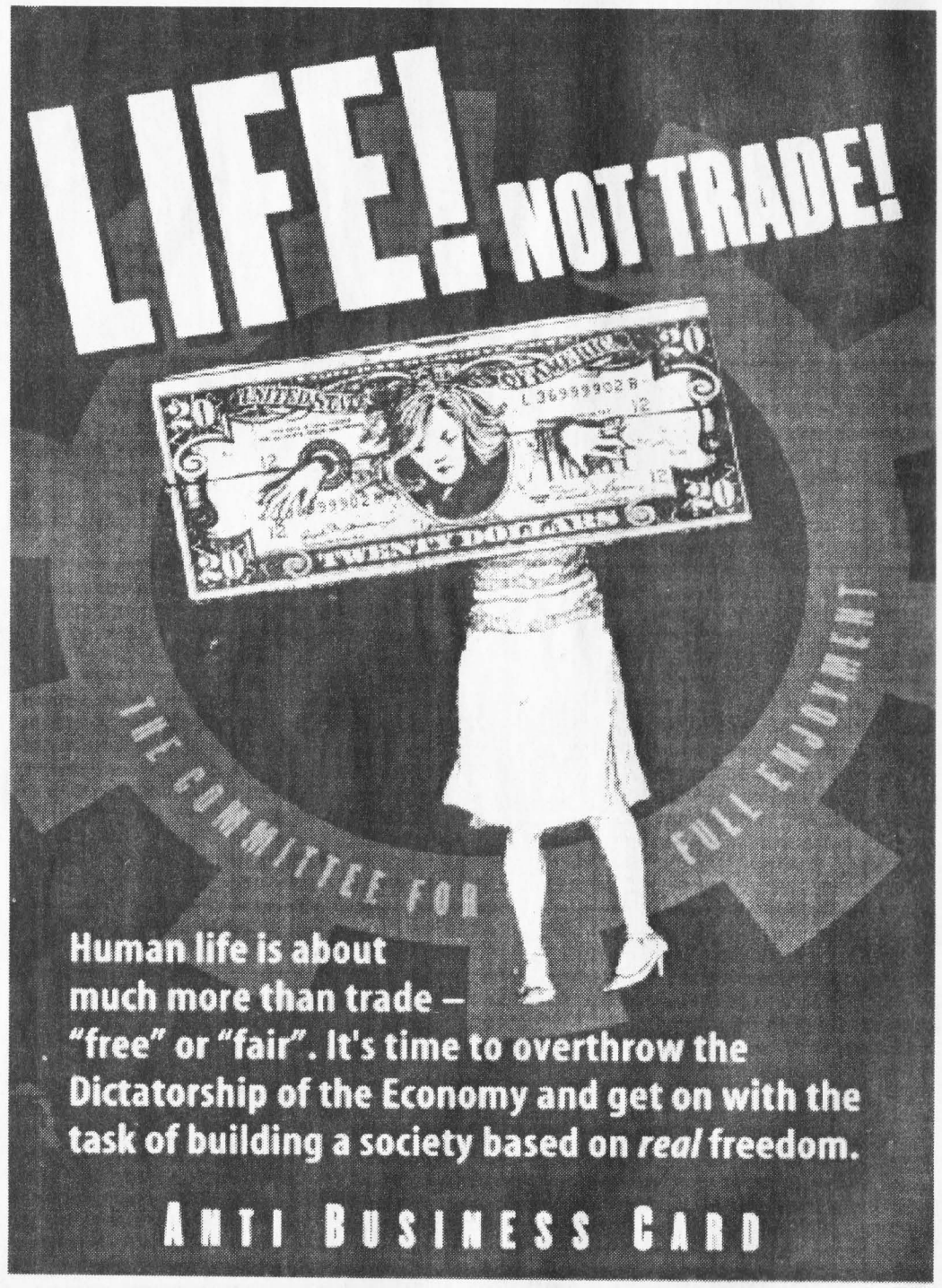
4 Along the Color Line
Beyond Seattle

5 Everyday Racism

8 Big Mountain
Prayer March

10 Crossing The Line
Labor of Love:
Helen Lee

12 Book Review
Buying of President


LIFE! NOT TRADE!
THE COMMITTEE FOR FULL EMPLOYMENT
Human life is about much more than trade – "free" or "fair". It's time to overthrow the Dictatorship of the Economy and get on with the task of building a society based on *real* freedom.
ANTI BUSINESS CARD

Works In Progress
PO Box 295
Olympia, WA 98507